



**JEWS OF THE BLACK  
HOLOCAUST**

**THE AFRICAN  
SLAVE TRADE**

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## Jews of the Black Holocaust

"What is hateful to you, do not do to your neighbor."<sup>802</sup>

All of the following "Chosen People" are confirmed to have participated in the Black African slave trade. According to their own literature, each one is a prominent historical figure and most are highly regarded and respected by Jews themselves. Even the most prominent of Jewish Americans never voiced any reservation whatsoever about this practice.<sup>803</sup> Writes Rabbi Bertram W. Korn, "it is realistic to conclude that any Jew who could afford to own slaves [and needed them] would do so."<sup>804</sup> In fact, "Jews participated in every aspect and process of the exploitation of the defenseless blacks."<sup>805</sup> Here, in alphabetical order, is an annotated listing of just a few of those.

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**Mordecai Abraham** of Virginia placed this advertisement in the *Virginia Gazette or American Advertiser* on January 12, 1783:

### THIRTY DOLLARS REWARD

RAN AWAY from the subscriber, in King William County, on Saturday the 5th instant, a large Mulatto Man named OSBOURN, late the property of William Fitzhugh, Esq; he is about five feet ten inches or six feet high, almost white enough to pass for a whiteman, he has grey, or rather white eyes, which appear very weak, with a kind of blemish in the right one, occasioned by his shutting it when a person addresses him. His dress is uncertain, though I believe he went off with a blue suit of cloathes, and likewise a coarse upper jacket, and soldiers under jacket and breeches of buff, with buttons marked USA. I am informed he lately lived in Mecklenburg, under Col. Mounford, near Taylor's Ferry on Roanoke. Whoever will apprehend the said fellow and secure him, so that I may get him again, shall receive TWENTY DOLLARS reward, or if delivered to me in King William County, the above reward. All masters of vessels and other persons are hereby forbid to carry the said fellow out of the state, or to employ him in any craft whatever.<sup>806</sup>

**Joseph Abrahams**, a jewish businessman of Charleston, South Carolina, placed this advertisement in the *Gazette of the State of South-Carolina* on August 25, 1779:

RUN away from the subscriber, a young negro fellow, named Brutus, this country born, about 18 years old; he had on when he went away, an Osnabrugs shirt, brown fustian breeches and Osnabrugs coatee with red cuffs and collar; he was formerly the property of the estate of Mr. Stan-yarne: He has a mother in Dorchester. Whoever takes up said negro and delivers him to me, shall receive a reward of one hundred Dollars, and charges paid.<sup>807</sup>

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<sup>802</sup> *Babylonian Talmud*, Shabbat 8; Albert Vorspan, *Great jewish Debates and Dilemmas* (New York: University of American Hebrew Congregations, 1980), p. 3.

<sup>803</sup> Bertram Wallace Korn, *The Early Jews of New Orleans* (Waltham, Massachusetts: American jewish Historical Society, 1969), pp. 201, 319.

<sup>804</sup> Bertram W. Korn, "Jews and Negro Slavery in the Old South, 1789-1865," in Karp, *JEA3*, p. 184.

<sup>805</sup> Korn, "Jews and Negro Slavery," p. 189.

<sup>806</sup> Lathan A. Windley, compiler, *Runaway Slave Advertisements: A Documentary History from the 1730s to 1790*, 4 volumes (Westport Connecticut: Greenwood Press, 1983), vol. 1, p. 346 and vol. 3, p. 559; Abraham may have owned a slave he called "Brutus." See also Barnett A. Elzas, *Jews of South Carolina* (Philadelphia: J.P. Lippincott Co., 1905), p. 103.

<sup>807</sup> Windley, vol. 3, p. 371.

**Simon Abrahams** of Richmond, Virginia, was fined \$3.33 in 1834, for allowing a hired slave to go at large contrary to the Act of Assembly.<sup>808</sup>  
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**David De Acosta**, described as "a gentleman of Spain," owned a forty-one acre plantation on Barbados in 1680 "worked by sixtyone black slaves... seven white servants and three bought ones (Mons), apparently all Christians." His will dated February, 1684-1685 dispenses his Africans:

The two former to enjoy and possess my plantations negroes, &c. each paying half of debts owing, and sharing proceeds and expenses each year. No negroes or anything to be sold, & should Daniel B. Henriques sell anything he will forfeit his inheritance in favour of my wife, & the sale shall be deemed null & void.<sup>809</sup>

**Jacob Adler**; In 1863, he and his partner, Herman Cone of Jonesboro, Tennessee, purchased two African men they named "Friendly" and "foe William," for \$4,500.<sup>810</sup>

**Charity Adolphus** (d. 1773); When her house was burned down, "she escaped with her life, only by being carried out of the burning house by her faithful Negro slave, Darby."<sup>811</sup>

**J. Adolfus of Jamaica**, despised the Black man so much that in 1812, when a Jamaican assemblyman advocated the equality of the "free colored," Adolfus and two other jews, L. Spyers and J. Da Silva, physically attacked him at his home.<sup>812</sup>

**Samuel Alexander** was one of the founders of Congregation Beth Shalome of Richmond in 1791. He and his brother Solomon (listed below) were also slave owners who are considered to be humanitarians because they arranged to have their hostages "manumitted." They reserved the right, however, to keep them as indentured servants.<sup>813</sup>

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**Solomon Alexander** was a one-time acting mayor of Richmond, Virginia who enslaved a Black woman named "Esther."<sup>814</sup>

**Jorge de Almeida** owned and operated a silver mine in Taxco. In about 1585, at the height of the Inquisition, he and a friend are alleged to have "strangled a Negress who had called a friend of their's a Jew."<sup>815</sup>

**Myer Angel**, of Richmond, Virginia accused "Walter Quarles, colored," of stealing two silver watches of the value of \$40 each in 1832. Quarles received a sentence of five years confinement in the public jail and penitentiary house "on low and coarse diet, one-tenth part of the time to be spent in solitary confinement."<sup>816</sup>

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<sup>808</sup> Herbert T. Ezekiel, Gaston Lichtenstein, *History of Jews of Richmond 1769-1917* (Richmond: 1917), p. 91.

<sup>809</sup> Wilfred S. Samuel, *A Review of The jewish Colonists in Barbados in the Year 1680* (London: Purnell & Sons, Ltd., 1936), pp. 13, 92.

<sup>810</sup> Korn, "Jews and Negro Slavery," p. 193.

<sup>811</sup> David De Sola Pool, *Portraits Etched in Stone: Early Jewish Settlers, 1682-1831* (New York: Columbia University Press, 1952), p. 478.

<sup>812</sup> Samuel J. Hurwitz and Edith Hurwitz, "The New World Sets an Example for the Old: The Jews of Jamaica and Political Rights, 1661-1831," *AJHQ*, vol. 55 (1965-66), p. 46.

<sup>813</sup> Edwin Wolf and Maxwell Whiteman, *The History of the Jews of Philadelphia* (Philadelphia, Jewish Publication Society of America, 1957), p. 191; Joseph R. Rosenbloom, *A Biographical Dictionary of Early American jews: Colonial Times through 1800* (Lexington: University of Kentucky, Press 1960), p. 7.

<sup>814</sup> Myron Sermon, *Richmonds lewry 1769-1976: Shabbat in Shockoe* (Charlottesville, Virginia: Jewish Community Federation of Richmond by University Press of Virginia, 1979), p. 163.

<sup>815</sup> Seymour B. Liebman, *The jews in New Spain: Faith, Flame, and the Inquisition* (Coral Gables, Florida: University of Miami Press, 1970), p. 173.

<sup>816</sup> Ezekiel and Lichtenstein, p. 91.

**Juan De Araujo** (or Arauxo) "had been a minor slave trader who had travelled widely through the Spanish Indies, between Puebla, Vera Cruz, Cartagena, Havana and, possibly even, Angola."<sup>817</sup>

**Issack Asher** of New York was charged with "selling an unhealthy Negro" in 1863.<sup>818</sup>

**Solomon Audler** of New Orleans was listed as the "owner" of four Africans in the census of 1830.<sup>819</sup>

**Maurice Barnett** of Baton Rouge, Louisiana "owned" at least eleven African citizens. He was such a prolific slave dealer and auctioneer that twentieth century picture postcards of the "Old Slave Block" depict his office at 40 St. Louis Street. He was one of the closest associates of the slave breeding and smuggling Jewish pirate, Jean Laffite. Below is an example of the Black/Jewish relationship of the time:

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#### SALES AT AUCTION

By M. Barnett, Sen., Auctioneer Cornelius Hurst vs. His Creditors - Syndic Sale.

On Monday, the 2d Dec, 1839, at 12 o'clock noon, at the City Exchange, St. Louis street between Chartres and Royal streets, by order of Alexander Grant, syndic of said estate, and by virtue of an order issued by the honorable the first judicial district court of the state of Louisiana, dated the 26th day of October, 1839, the following slave surrendered to his creditors by said insolent, viz:

DICK, about 28 years of age, a well disposed man.

OSBORN, about 26 years of age, mulatto; a good carriage driver and waiter, active and handy at anything he is put to.

LUCINDA, about 22 years of age, Osborn's wife, very intelligent, good cook, washer and ironer.

Lucinda's Children:

COMMODORE, about 6 years of age,

JOSEPHINE, about 4 years of age,

HENRY, about 2 years of age,

OSBORN, about 1 year of age.

NED, about 19 years of age, accustomed to work in a brick yard.

LOUIS, about 17 years of age, accustomed to work in a brick yard,

MINGO, about 28 years of age, brick moulder, stout able bodied man.

WINNEY, about 37 years of age, worked in a brick yard.

PRISCILLA, about 24 years of age, stout able bodied woman.

SERENA, about 21 years of age, a good off-bearer in a brick yard, and her child.

MATILDA, about 25 years of age, cook, washer and ironer, and her three children, viz:

THOMAS, about 10 years of age.

TONEY, about 6 years of age.

WILLIAM, an infant.

SALLY, about 22 years of age, mild and well disposed woman; cook, washer and ironer.

JULIANNA, about 21 years of age, and her child; accustomed to work in a brick yard.

MARY, about 23 years of age, also accustomed to work in a brick yard.

JACOB, about 25 years of age, stout man, accustomed to work in a brick yard.

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Terms - Six months credit for all but Jacob, who will be sold at six and twelve months, for notes drawn and endorsed to the satisfaction of the syndic, who reserves to himself the privilege of refusing names as endorsers, until he is satisfied therewith, without assigning any cause therefor; the notes to bear an interest at the rate of ten per cent per annum (if not met at maturity) until paid - without this however giving the parties thereto the right of prolonging the payment after due. The purchasers will be allowed forty-eight hours after a notification from the notary that the titles are completed, to arrange the settlements, and if not effected within the period, the slave or slaves to be resold at auction, for cash, on the account and risk of the said original purchasers, without delay or

<sup>817</sup> Daniel M. Swetschinski, "Conflict and Opportunity in 'Europe's Other Sea': The Adventure of Caribbean Jewish Settlement," *AJHQ*, vol. 72 (1982-83), p. 214.

<sup>818</sup> Earl A. Grollman, "Dictionary of American Jewish Biography in the 17<sup>th</sup> Century," *AJA*, vol. 3 (1950), p. 4.

<sup>819</sup> Korn, *Jews of New Orleans*, p. 167.



public notice; and said parties held responsible for said loss that may accrue thereon, with all expenses, costs, &c.. Acts of sale before Edward Barnett, notary public, at the expense of the purchasers. The slaves not to be delivered until the terms of sale are complied with.<sup>820</sup>

**Jacob Barrett** of Columbia, South Carolina and a later resident of Charleston, was a merchant who once traded twenty Black human beings, "... at very large profits, keeping for his own use Armistead Booker, a good-looking, active carriage driver and barber, who attended to his horses and in the store, and Aunt Nanny, a first rate cook." He was the cousin of one of the era's biggest Jewish slave dealers named Jacob Ottolengui.<sup>821</sup>

**Hester Barsimon's** family of five had "only one black attendant."<sup>822</sup>

**Abraham Baruch** (ci. 1701) household at Bridgetown consisted of three Jews and three slaves. In 1685, one of his negroes was concerned in a native rebellion and was executed by the Island authorities, whereupon a sympathetic legislature voted his master a sum of £17 10s. Od. by way of compensation!"<sup>823</sup>

**Dr. Simon Baruch** (b. 1840) was a surgeon and captain in the Confederate Army and, according to Harry Simonhoff, "He went through the terrors of Reconstruction, and as a secret member of the original Ku Klux Klan he wore at night its long white flowing robes emblazoned with a scarlet cross."<sup>824</sup>

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**Rebecca Baruh** lived alone with one slave in seventeenth century Barbados.<sup>825</sup>

**Daniel Becker** was convicted of illegal liquor sales to Black slaves in South Carolina in 1836.<sup>826</sup>

**Diego Nunes Belmonte** and other Portuguese Jewish merchants were partners in the slave trade between Luanda and the West Indies.<sup>827</sup>

**Don Manuel Belmonte** of Amsterdam was, according to Drs. Emmanuel, a Spanish-jewish nobleman of culture and refinement, high in royal and religious circles, [who] had no qualms about carrying on the slave trade. He and a gentile associate conducted it on an extensive scale, of course with Company participation.<sup>828</sup>

He formed an association with Jean Coymans, ex-sheriff of Amsterdam, to ship slaves in large quantities to Curaçao.<sup>829</sup>

<sup>820</sup> Korn, *Jews of New Orleans*, pp. 107-9: "Auction," p. 208, plate 12; 1. Harold Sharfman, *Jews on the Frontier* (Chicago: Henry Regnery Company, 1977), p. 151.

<sup>821</sup> Korn, "Jews and Negro Slavery," p. 194.

<sup>822</sup> Samuel, p. 43.

<sup>823</sup> Samuel, p. 33.

<sup>824</sup> Harry Simonhoff, *Jewish Participants in the Civil War* (New York: Arco Publishing Co., Inc., 1963), p. 225; See the discussion of, and justification for, Baruch's Klan membership in Margaret L. Coit, *Mr. Baruch* (Boston: Houghton Mifflin Company, 1957), pp. 1-32.

<sup>825</sup> Samuel, p. 43.

<sup>826</sup> Korn, "Jews and Negro Slavery," p. 191.

<sup>827</sup> Ernst van den Boogaart and Pieter C. Emmer, "The Dutch Participation in the Atlantic Slave Trade, 1596-1650," *The Uncommon Market*, editors, Henry A. Gemery and Jan S. Hogendorn (New York: Academic Press, 1975), p. 354.

<sup>828</sup> *Emmanuel HJNA*, p. 75. Belmonte was count palatine and representative of her Catholic Majesty before the High States General of Holland. Also known as Isaac Nunez, he, jointly with Moseh Curiel, represented the Jews before the Dutch government. In 1658, Belmonte was ambassador-extraordinary of Holland to England; see note no. 55. See also Swetschinski, p. 236.

<sup>829</sup> *Emmanuel HJNA*, p. 76; Johannes Menne Postma, *The Dutch in the Atlantic Slave Trade: 1600-1815* (Cambridge: Cambridge University Press, 1990), pp. 38-46.

**Judah Phillip Benjamin** (1811-1884) was born in the British West Indies and brought up in Charleston. He was a rabid proslavery senator from Louisiana in the Civil War era who led the call for secession of the southern states from the Union in order to maintain the profits of free slave labor. He owned a plantation called Bellchasse and used 140 African slaves in its operation.<sup>830</sup>

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Benjamin's slavery supporting career started when he argued the "Creole Case" representing an insurance company with an interest in a slave cargo.<sup>831</sup> He was described by Richard S. Tedlow as:

The most important American-Jewish diplomat before Henry Kissinger, the most eminent lawyer before Brandeis, the leading figure in martial affairs before Hyman Rickover, the greatest American-Jewish orator, and the most influential Jew ever to take a seat in the United States Senate...<sup>832</sup>

But, it was Benjamin the senator who supported the institution of slavery, contending that it was more humane to whip and brand the Black man than to imprison or transport him. Ohio's abolitionist senator, Benjamin F. Wade, denounced Benjamin as, "An Israelite with the principles of an Egyptian."<sup>833</sup>

Benjamin was born on Saint Croix in the West Indies on August 6, 1811. His father was a drifter who has been described as "that *rara avis*, an unsuccessful Jew" and his mother was of Portuguese descent. The family moved to Charleston, South Carolina in 1822, and soon thereafter Benjamin attracted the attention of a wealthy Jew who sent him first to private school and then to Yale. He left without taking a degree, he claimed, because of financial straits, but there is considerable evidence that he was dismissed for disciplinary reasons.<sup>834</sup>

He was elected to the federal senate in 1852 where he neglected no opportunity to defend the institution of slavery. Confederate president Jefferson Davis chose Benjamin to be attorney general, but in nine months transferred him to the most important of the Confederacy's cabinet positions, Secretary of War. It soon became common knowledge that, next to Davis, Benjamin was the most influential man in the rebel government.<sup>835</sup>

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Bertram W. Korn pointed out the irony that Benjamin's honors were "in some measure dependent upon the sufferings of the very Negro slaves he [and others] bought and sold with such equanimity... Few politicians are as consistent in anything as Benjamin was in support of the 'peculiar institution.' Indeed, there was truth in Ben Wade's clever slur..."<sup>836</sup> Even Jewish historian Morris U. Schappes has written that "history has found Benjamin guilty and his cause evil."<sup>837</sup>

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<sup>830</sup> Harry Simonhoff, *Jewish Notables in America: 1776-1865* (New York: Greenberg Publisher, 1956), p. 370, *EJ*, vol. 4, pp. 529-30; Henry L. Feingold, *Zion in America: The Jewish Experience from Colonial Times to the Present* (New York: Twayne Publishing Inc., 1974), p. 60; Simon Wolf, *The American Jew as Patriot, Soldier and Citizen* (Philadelphia: Levytype Company, 1895), p. 114. Whereas most references have confirmed 140 slaves, Feingold has reported the number to be as high as 740.

<sup>831</sup> Max J. Kohler, "Judah P. Benjamin: Statesman and jurist" *PAJHS*, vol. 12 (1904), pp. 70-1, 73.

<sup>832</sup> Richard S. Tedlow, "Judah P. Benjamin," in Nathan M. Kaganoff, Melvin I. Urofsky, *Turn to the South: Essays on Southern Jewry* (Charlottesville: American Jewish Historical Society, University Press of Virginia, 1979), p. 44.

<sup>833</sup> Sharfman, pp. 189-90.

<sup>834</sup> Tedlow, p. 44.

<sup>835</sup> Tedlow, p. 45.

<sup>836</sup> Tedlow, p. 49.

<sup>837</sup> Morris U. Schappes, *Documentary History of the Jews in the United States* (New York: The Citadel Press, 1950), p. 429.

**Dr. Joseph Bensadon** of Louisiana, was devoted to the Confederacy and the preservation of the slave system. He served as a surgeon in the Civil War.<sup>838</sup>

**Francisco Lopez Blandon** (b. 1618) was imprisoned by the Inquisitional authorities for practicing Judaism from 1643-1649, but "had a Negro slave who brought him food and messages from the outside. This slave also eavesdropped in the office of the head jailer and reported all that he heard."<sup>839</sup>

**Abraham Block** of Richmond, Virginia, owned a Black woman named "Matilda Drew." In 1826, she was before the court on the charge of "carrying off two pounds of cheese, valued at 25 cents; 2 1/2 pounds of sugar, valued at 30 cents; one bottle of cordial, \$1; and five tumblers, 37 cents, the goods and chattels of Grace Marx. She was found not guilty. For defending her from the charge of stealing \$1.62 of property the court allowed her counsel \$10."<sup>840</sup>

**Simon Bonane**, (or Bonave); In 1699, he was aboard the pirate ship Adventure of London and according to Max J. Kohler: "In August, 1720, we read that 'Simon the Jew don't expect his [slave] ship from Guinea before the fall(sic).'"<sup>841</sup>

**Jacob Bortz** of Georgia, who is believed to be Jewish, placed this ad in the Savannah Georgia Gazette, July 27, 1774:

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RUN AWAY from the subscriber in Coshen, A NEGROE FELLOW, named FRANK, has some white spots on his legs occasioned by burns, had on a jacket and trowsers of blue negro cloth, and took also with him check trowsers. A reward of 10 s. will be given on delivering him to JACOB BORTZ.<sup>842</sup>

**Stephen Boyd** was a Dutch jew of Baltimore who employed a Jewish indentured servant named Wolf Samuels to oversee his 94 Black slaves on his 4,000 acre plantation.<sup>843</sup>

**Domingo da Costa Brandau** and his wife, Maria Henriques Brandau, lived in Amsterdam in 1639 and had an *engenho* or plantation in "Arrerippi" (possibly Recife, Brazil), where African citizens were forced to labor without pay.<sup>844</sup>

**David Perayra Brandon** of Charleston, South Carolina, left instructions to his relatives in his 1838 will:

I recommend my faithful Servant and friend Juellit or Julien free Negro, to my dear Rachel [his stepdaughter] and W.C. Lambert [her husband] my friend and request them to take him under their protection to treat him as well as they would do me and to give him Such portion of my Cloths as they will think useful to him and never forsake him being the best friend I ever had.<sup>845</sup>

**Saul Brown** (a.k.a. Pardo, d. 1702) was a Newport merchant involved in the business of African human import/export. In 1695, he was the first hazan (minister) of the Shearith Israel congregation.<sup>846</sup>

<sup>838</sup> *EJ*, vol. 11, p. 519; Leo Shpall, *The jews in Louisiana* (New Orleans: Steeg Printing & Publishing Co., 1956), pp. 12-3.

<sup>839</sup> Liebman, *The Jews in New Spain*, p. 262.

<sup>840</sup> Ezekiel and Lichtenstein, p. 90.

<sup>841</sup> Max J. Kohler, "Phases of jewish Life in New York Before 1800," *PAJHS*, vol. 2 (1894), p. 84.

<sup>842</sup> Windley, vol. 4, p. 54.

<sup>843</sup> Joseph L. Blau and Salo W. Baron, editors, *The Jews of the United States, 1790-1840* (New York: Columbia University Press, 1963, 3 volumes), vol. 3, p. 799. The authors claim that Boyd "was neither a Jew nor a Dutchman," but Samuels describes him as such in a letter to his family in 1819. See also Isaac M. Fein, *The Making of An American Jewish Community* (Philadelphia: Jewish Publication Society of America, 1971), p. 11.

<sup>844</sup> Isaac Emmanuel, "Seventeenth Century Brazilian Jewry: A Critical Review," *AJA*, vol. 14 (1962), p. 37.

<sup>845</sup> Korn, "Jews and Negro Slavery," pp. 186-87.

<sup>846</sup> *EJ*, vol. 4, p. 1411; Schappes, p. 569; Rosenbloom, p. 14.

**Benjamin Bueno** was a slave owner in seventeenth century Barbados.<sup>847</sup>  
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**Joseph Bueno** (aka. Joseph Bueno de Mesquita, ci. 1708) purchased a cemetery for Jews in New York in 1682 with the proceeds from his Caribbean Black flesh shipping business. He left to his wife Rachell, "all the slaves now belonging to me..."<sup>848</sup>819

**Rachael Burgos** had a household of six persons and a couple of slaves in Bridgetown in 1680.<sup>849</sup>

**Mathias Bush**, a member of Lancaster, Pennsylvania Jewish merchantry, placed this advertisement in the summer of 1765:

Was committed to my Custody, on the 22d Day of this instant July, the following Negroes, viz. a Negroe Man, named Jack, alias Tobias, and a Negroe Woman, Named Jane, Wife to the said Jack, alias Tobias, and her two Children, a Boy, five years old, or thereabouts, and a girl about four years old. The man is about thirty-four years of age, and the woman about thirty; they have sundry good clothes with them; they say they belong to James Campbell, in Conegocheague, near Fort Loudoun. The said Campbell is hereby desired to come and pay the charges, and take them away, or they will be sold for the same, in four weeks from this day, by me.

Matthias Buch, Goaler.<sup>850</sup>

**Samuel De Campos**, a Barbados merchant in 1720, left to his daughter Sarah "a negro boy by name Scipio and a mulatto girl named Debora." To his daughter Hester, "a negro boy by name Joe and a girl by name Jenny."<sup>851</sup>

**Moses Nunez Cardozo** (1755-1818) was a Virginia plantation owner and jailer at Richmond's Powhatan Courthouse whose responsibilities included the apprehension and punishment of runaway Africans.<sup>852</sup>

**Luis Rodriguez Carvajal** became a businessman in New Spain and "perhaps shared with the rest of his family in the lucre of the slave trade."<sup>853</sup>  
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**Raquel Nunez Carvallo** left to her son Jacob Frois "one negro woman by name Abbah." To son Isaac Frois "now of the Island of Jamaica... one negro girl by name Rose."<sup>854</sup>

**The Cohens** of Baltimore were considered the "outstanding" Jewish family in the city and one of the leading Jewish families in the country. They were important bankers, industrialists, and professionals and one of them, Mendes I. Cohen, "belonged to the Peace Party, a camouflaged secessionist group, and was a delegate to the State Peace Convention, another, Edward, went one step further and served in the Confederate army."<sup>855</sup>

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<sup>847</sup> Samuel, pp. 14, 90.

<sup>848</sup> Leo Hershkowitz, *Wills of Early New York Jews (1704-1799)* (New York: American Jewish Historical Society, 1967), p. 15; Rosenbloom, p. 14.

<sup>849</sup> Samuel, p. 40.

<sup>850</sup> Billy G. Smith and Richard Wojtowicz, *Blacks Who Stole Themselves: Advertisements for Runaways in the Philadelphia Gazette 1728-1790* (Philadelphia, University of Pennsylvania, 1989), p. 78.

<sup>851</sup> Samuel, p. 59.

<sup>852</sup> Korn, "Jews and Negro Slavery," p. 190; *EJ*, vol. 5, p. 162; Rosenbloom, p. 18.

<sup>853</sup> Martin A. Cohen, "The Religion of Luis Rodriguez Carvajal," *AJA*, vol. 20 (April, 1968), p. 39.

<sup>854</sup> Samuel, p. 84.

<sup>855</sup> Isaac M. Fein, "Baltimore Jews during the Civil War," Karp, *JEA3*, p. 348.



**Abraham Cohen** (c. 1739-1800) of the Georgetown district of South Carolina, was a Post-master General and a slave dealing auctioneer who held 21 African citizens against their will.<sup>856</sup>

**Abraham Cohen** financed **David Nassi** (also Nassy) who was a founder of the Jewish colony at Cayenne, now French Guiana, in 1662. Nassi used countless captive Black people to establish the colony.<sup>857</sup>

**Barnett A. Cohen** (1770-1839) and his wife Bella, of the Barnwell District of Kings Creek, South Carolina held more than twenty Africans as slaves.<sup>858</sup>

**Benjamin Cohen** was a well known Savannah, Georgia merchant who believed:

that the institution of slavery [is]... the only human institution that would elevate the Negro from barbarism and develop the small amount of intellect with which he is endowed.<sup>859</sup>

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**J. S. Cohen** was the Mobile, Alabama City Marshal in 1841. His responsibilities included tracking and apprehending freedom seeking Africans.<sup>860</sup>

**Jacob Cohen's** plantation worked 294 slaves at no pay.<sup>861</sup>

**Jacob I. Cohen** (c. 1744-1823) was born in Germany and operated as a slave maker in the South and then in Philadelphia. He was a land speculator who hired Daniel Boone, the "noted Kentucky pioneer and Indian fighter," to survey his land. Cohen was president of his Jewish Congregation *Mikveh Israel* from 1810- 1811. He and his partner, Isaiah Isaacs of Richmond, enslaved Blacks they named "Tom," "Dick," "Spencer," "Mishack," "Fanny," "Eliza," and their children of an unspecified number. As a demonstration of good will, Cohen ordered that they be freed *after* his death and each given \$25.<sup>862</sup>

**Joseph Cohen** of Lynchburg, Virginia was convicted in 1819 of the murder of one of the many African citizens he enslaved. As a policy, the penalty received was comparable to that of a trivial misdemeanor of today.<sup>863</sup>

**Levi Cohen** is named on a Georgia receipt for slaves.<sup>864</sup>

**Mordecai Cohen** (c. 1763-1848) was born in Poland and owned a plantation at St. Andrews, South Carolina where twenty-seven Africans provided the free field labor. He was one of the wealthiest planters in South Carolina and a commissioner of markets in Charleston from 1826 to 1832. When the twenty-three Black house servants are added, the resulting total is fifty, a number sufficient to place him third among Jewish slave owners

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<sup>856</sup> Korn, "Jews and Negro Slavery," pp. 181, 195; Ira Rosenwaike, "An Estimate and Analysis of the Jewish Population of the United States in 1790," *PAJHS*, vol. 50 (1960), p. 47; Rosenbloom, p. 20.

<sup>857</sup> Emmanuel, "Seventeenth Century Brazilian Jewry", p. 62.

<sup>858</sup> Ira Rosenwaike, "The Jewish Population of the United States as Estimated from the Census of 1820," Karp, *JEAS*, p. 18; Korn, "Jews and Negro Slavery," p. 180; Rosenbloom, p. 21.

<sup>859</sup> Feingold, *Zion*, p. 89; See the listing for Solomon Cohen below who is also reported to have had expressed a similar sentiment.

<sup>860</sup> Korn, "Jews and Negro Slavery," p. 190.

<sup>861</sup> Ira Rosenwaike, *On the Edge of Greatness: A Portrait of American Jewry in the Early National Period* (Cincinnati: American Jewish Archives, 1985), p. 69.

<sup>862</sup> *EJ*, vol. 5, p. 662; Schappes, pp. 101, 593; Korn, "Jews and Negro Slavery," pp. 185-88; Rosenwaike, "Jewish Population in 1790," p. 63; Charles Reznikoff and Uriah Z. Engelman, *The Jews of Charleston* (Philadelphia: Jewish Publication Society of America, 1950), p. 77; "Acquisitions," *AJA*, vol. 5 (January, 1953), p. 58; Bermon, PP. 163-64; Rosenbloom, p. 24.

<sup>863</sup> *EJ*, vol. 12, p. 1085; Feingold, *Zion*, p. 62; Korn, "Jews and Negro Slavery," p. 189.

<sup>864</sup> "Acquisitions. Material Dealing with the Period of the Civil War," *AJA*, vol. 12 (1960), p. 117.

[226] in South Carolina.<sup>865</sup> His sons, Marx and David, owned farms and likewise terrorized and exploited Black people.<sup>866</sup>

**Samuel Myers Cohen** (c. 1708-1743) was a New York City shopkeeper, elected constable of the Dock Ward and high official (*shohet* and *bodek*) of Congregation *Shearith Israel*. In his will he bequeathed to his wife Rachel "all those negroe Slaves I have which I shall die possessed of." Two of his captives named "Windsor" and "Hereford" were implicated in a failed rebellion known as the "Negro Plot" of 1741, but later released.<sup>867</sup>

**Simon Cohen** (1781-1836) came to New Orleans from Amsterdam in 1810 and eight years later bought a Black woman and her two-month-old baby. This sale was annulled when it was discovered that the woman had already been mortgaged to someone else. By 1820, Cohen owned a tobacconist's shop, a billiard parlor and held four African people as hostages.<sup>868</sup>

**Solomon Cohen** (1757-1835) was a distinguished merchant and civic leader of the Georgetown district of South Carolina and held nine African citizens against their will. Cohen expressed his anti-Black sentiment in a letter to his sister-in-law Emma Mordecai:

[I] believe that the institution of slavery was refining and civilizing to the whites - giving them an elevation of sentiment and ease and dignity of manners only attainable in societies under the restraining influence of a privileged class - and at the same time the only human institution that could elevate the Negro from barbarism and develop the small amount of intellect with which he is endowed.

Dr. Korn commented that "Perhaps no more concise and self-deceptive rationalization of slavery was ever written than the observations which were recorded by Solomon Cohen."<sup>869</sup>

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**Solomon Cohen** possibly from Augusta, Georgia, is named on an 1863 receipt as the seller of two Black African slaves to Bernhard Phillips for \$3,000.<sup>870</sup>

**Herman Cone**, and his partner, Jacob Adler of Jonesboro, Tennessee, purchased two African Black men in 1863 for \$4,000. They named them "Friendly" and "Joe William."<sup>871</sup>

**Jacob De Cordova** (1808-1868) was a Texas real estate promoter and newspaper editor. He started Jamaica's first daily newspaper and in 1850 he organized Houston's first Jewish place of worship. In 1858, he "wished it distinctly understood that our feelings and education have always been pro-slavery." He said of Texas in a lecture in Philadelphia in 1858:

By a wise provision of our state constitution, the institution of slavery has been guaranteed to Texas. Such being the case, Texans are proverbially jealous of this right and will not allow any intermeddling with the subject directly or indirectly.<sup>872</sup>

<sup>865</sup> Rosenwaike, *Edge of Greatness*, pp. 69-70.

<sup>866</sup> Korn, "Jews and Negro Slavery," p. 180; Rosenbloom, p. 25.

<sup>867</sup> Leo Hershkowitz, "Wills of Early New York Jews (1743-1774)," *AJHQ*, vol. 56 (1966), p. 66; Pool, p. 229; *EJ*, vol. 12, p. 993; Lee M. Friedman, "Wills of Early Jewish Settlers in New York," *PAJHS*, vol. 23 (1915), pp. 151-52; Anita Libman Lebeson, *Jewish Pioneers in America: 1492-1848* (New York: Behrman's Jewish Book House, 1938), p. 203; "Acquisitions," *AJA*, vol. 7 (1955), p. 158; Kohler, "New York," p. 84; MCA12, p. 822; Rosenbloom, p. 26.

<sup>868</sup> Korn, *Jews of New Orleans*, p. 156.

<sup>869</sup> Korn, "Jews and Negro Slavery," p. 182; *EJ*, vol. 16, p. 533; Roberta Strauss Feuerlicht, *The Fate of the Jews: A People Torn between Israeli Power and Jewish Ethics* (New York: Times Books, 1983), p. 74; Rosenwaike, "Jewish Population of 1820," p. 18; Rosenbloom, p. 27; See the listing for Benjamin Cohen above, who is also reported (Feingold, *Zion*, p. 89) to have expressed a similar sentiment.

<sup>870</sup> "Acquisitions," *AJA*, vol. 2 (January, 1950), p. 32.

<sup>871</sup> *EJ*, vol. 5, p. 868; Korn, "Jews and Negro Slavery," p. 193.

**Jacob Cardozo** was a conservative Democrat and in his view slavery was economically and morally justified: "The Negroes were often better off than white wage-slaves; the black bondsmen are morally and intellectually inferior." In regard to the ethical question, he placed the responsibility squarely on God: "The reason the Almighty made the colored black is to prove their inferiority." In his *Reminiscences of Charleston*, he lamented the plight of the poor former slave masters:

The owner of two hundred to five hundred slaves, with a princely income, has not only to submit to the most degraded employments, but he frequently cannot obtain them. In some instances he has to drive a cart, or attend a retail grocery, while he may have to obey the orders of an ignorant and coarse menial. There is something unnatural in this reverse of position - something revolting to my sense of propriety in this social degradation.<sup>873</sup>

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**Emanuel Alvares Correa** (1650-1717) was active in the Curaçao slave trade for many years and in 1699 served as an intermediary between the Dutch and Portuguese West Indies companies for the transfer of a shipment of slaves from Africa to Mexico via Curaçao.<sup>874</sup>

**Isaac Da Costa** (1721-1783) was a merchant and shipping agent of Charleston, South Carolina and "probably the most outstanding Jew of Charleston before the Revolution." Born in England, he helped to found Congregation *Beth Elohim* in 1749 and was its first *hazzan*. He was also active as a Mason. Da Costa was in partnership with Thomas Farr, Jr.<sup>875</sup> handling imports and exports of merchandise including African men, women and children. He was said to be a "large scale" hostage importer and in 1760, he brought to South Carolina 200 African people as slaves, and in 1763 he brought 160 more.<sup>876</sup>

**Joseph D'Acosta** came to New Amsterdam in 1655. He was a leading merchant in Amsterdam and was a principle shareholder of the slave dealing Dutch West India Company.<sup>877</sup>

**Nemias Daniel**, "a jew," of the Parrish of Christchurch, Barbados, was listed as the owner of 20 acres and twelve "negroes" in 1679.<sup>878</sup>

**Aaron Daniels** (1776-1862) was a storekeeper in New Orleans who enslaved eight Black people in 1830.<sup>879</sup>

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**Joseph Darmstadt** (died c. 1820) was born in Germany and then moved to Richmond, Virginia. In 1800, he founded the *Beth Shalom* Congregation and he was active in Masonry and owned a Black man named "George." He once accused a "free" Black man

<sup>872</sup> *EJ*, vol. 5, p. 1455 and vol. 15, p. 1035; "Trail Blazers of the Trans-Mississippi West," *AJA*, vol. 8 (June, 1952), p. 76; Korn, "Jews and Negro Slavery," pp. 210-11.

<sup>873</sup> *MUSJI*, p. 425; *MEAJ2*, p. 218; Korn, "Jews and Negro Slavery," p. 211.

<sup>874</sup> *EJ*, vol. 14, p. 1663; *EHJ*, p. 273; S. Broches, *Jews in New England* (New York: Bloch Publishing, 1942), p. 11; "Jews in the Vice-Admiralty Court of Colonial Rhode Island," *PAJHS*, vol. 37 (1940), p. 392; Rosenbloom, p. 28.

<sup>875</sup> Farr advertised on at least three occasions for the return of runaway slaves. Advertisements were placed in the Savannah Gazette of the State of Georgia, on February 24, 1785 for the return of "A Negro Fellow named Abram"; in the *Gazette Of the State of South-Carolina*, on October 21, 1777, for "a negro man named London, a Bricklayer by trade"; and in the *South-Carolina and American Ceneral Gazette* on November 4, 1780, for a "LIKELY mustee woman named ISABELLA" and her two children. In the same ad he sought "a thick clumsy made negro woman, named BETSY, of a very black complexion, full face and flat nose, about 28 years of age." See Windley, vol. 4, p. 123, and vol. 3, pp. 354, 571-72.

<sup>876</sup> Feingold, *Zion*, p. 42; *JRM/Docs*, pp. 272, 353; *EJ*, vol. 5, p. 1220 and vol. 14, p. 1663; *MEAJ2*, p. 322; Rosenbloom, pp. 28-9.

<sup>877</sup> Schappes, p. 567,

<sup>878</sup> Samuel, p. 90.

<sup>879</sup> Korn, *Jews of New Orleans*, p. 316.

named Daniel Clayton of stealing "a bag and lot of beeswax, valued at 50 shillings." This accusation was, of course, a conviction, for which the Black man was sentenced to 39 lashes to his bare back.<sup>880</sup>

**Ansley, Benjamin, George and Solomon Davis** were reputed to be the largest Jewish slave dealers. They travelled throughout the South selling gangs of Black men, women and children, including infants, starting in 1838. Based in Richmond and Petersburg, Virginia, the four brothers "did not hesitate to go at lengths to obtain slaves, advertising their supply throughout the south." This advertisement placed by Ansley Davis was re-counted in 1830s testimony against the domestic slave trade:

The subscriber wishes to purchase one hundred slaves of both sexes, from the age of ten to thirty, for which he is disposed to give much higher prices than have heretofore been given. He will call on those living in adjacent counties, to see any property.<sup>881</sup>

They announced in the Columbus, Georgia *Enquirer*. "Sixty likely Virginia Negroes - house servants, field hands, blow boys (buglers), cooks, washers, ironers and three first rate seamstresses." The Davises kept their source of supply secret and assured everyone that they would continue to receive slave shipments by every arrival in Columbus.<sup>882</sup>

They were even mentioned in Harriet Beecher Stowe's *A Key to Uncle Tom's Cabin*:

The Davises, in Petersburg, are the great slave-dealers. They are jews, who came to that place many years ago as poor peddlars; and, I am informed, are members of a family which has its representatives in Philadelphia, New York, &c. These men are always in the market, giving the highest price for slaves. During the summer and fall they buy them up at low prices, trim, shave and wash them, fatten them so that they may look sleek, and sell [230] them to great profit. It might not be unprofitable to inquire how much Northern capital, and what firms in some of the Northern cities, are connected with this detestable business.<sup>883</sup>

Benjamin owned a "colod woman named Elsey," and they even gave warranties on their slaves as seen in a receipt for a fifteen year old Black girl named "Savry" who was "warranted Sound and Healthy."<sup>884</sup> According to the Bibb County, Georgia records, Benjamin Davis was the seller, and Elisha Davis the buyer, of sixteen Black Africans (listed below, [sic]) for \$7000 on April 16, 1852.

Peter Davis (man, dark compliction)	Melvina (woman, yellow compliction)
Tom (man, dark compliction)	Francis (woman, yellow compliction)
Charles (man, dark compliction)	Lucy (girl, dark compliction)
Prince (man, dark compliction)	Fanny (girl, dark compliction)
Peter Griffin (man, dark compliction)	Henry (boy, dark compliction)
Sarah (woman, dark compliction)	Loi (boy, dark compliction)
Florah (woman, dark compliction)	Sandy (boy, dark compliction)
Milly (woman, dark compliction)	Munroe (boy, 6 mos) <sup>885</sup>

<sup>880</sup> Korn, "Jews and Negro Slavery," p. 190; Ezekiel and Lichtenstein, p. 79; Rosenwaike, "Jewish Population in 1790," p. 63; *EJ*, vol. 5, p. 1307; Rosenbloom, p. 31.

<sup>881</sup> Theodore D. Weld, *Slavery and the Internal Slave Trade in the United States* (New York: Arno, 1969), p. 51.

<sup>882</sup> Sharfman, pp. 146-47.

<sup>883</sup> Harriet Beecher Stowe, *A Key to Uncle Toms Cabin* (Salem, New Hampshire: Ayer Company Publishing, Inc., reprint, 1987, riginally published in 1853), p. 297.

<sup>884</sup> Korn, "Jews and Negro Slavery," pp. 198-99; *EJ*, vol. 14, p. 1664; *EHJ*, p. 274; Sharfman, p. 147.

<sup>885</sup> African-American Family History Association, Inc., *Slave Bills of Sale Project* (Atlanta, Georgia, 1986), vol. 1, p. 0407.



George Davis, Sr. called himself "the Original George Davis," in 1824, in order to differentiate from the others. He acted as the local agent for a New Orleans Jewish slave dealer named Levy Jacobs. He was an auctioneer and property speculator and was prepared to sell:

Negroes, horses, mules, cows, asses, quadruped and biped, and all other animals in the Catalog of Creation... for cash down and no grumbling. (adv. Oct 15, 1840).

Delinquent tax lists of April, 1826 and May, 1828 indicate Davis owned and owed: 1826, 7 slaves - \$2,500; 1828, 8 slaves - \$3,000. He owned 7 slaves according to 1830 census data.<sup>886</sup>

Rachel D'Azevedo of Charleston held Blacks whom she named "Rose," "Flora," "Dinah" and "Maria," who she gave to her daughter, Sarah A. Motta. Another Jew, Abraham Moise, conspired with them to maintain the Blacks as hostages.<sup>887</sup>

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**David Dearosto** was listed as the owner of 41 acres of St. Thomas, Barbados, with 61 Black slaves, 7 "Hired Servants," and 3 "Bought Servants," in a survey of 1670.<sup>888</sup>

**Moses Deazevedo**, of Barbados, registered his feeling toward his sons in his will dated October 6, 1715:

To my son Jacob I remit his debt & since he has been disobedient I give him 1/- for whatever claim he may raise against my estate. To son David Eliahu I remit the considerable sum of money paid out for him as appears in my books & since he has been disobedient I give him 1/- in cash. To son Abraham 10/- & my worn clothes and my white linen... To granddaughter Lebanah Mendes for her & her heirs the gift of a mulatto named Mary & of my Cormanty negress named Esperanto... To son Solomon a negress named Zabelina with her mulatto daughter Bashe & her son Cain & her daughter Maria & all their issue & I confirm the deed of gift of my Madagascar (negress) named Diana for him and his heirs mad 29 June 1715.<sup>889</sup>

**Mathias Dellyon** of the Parish of St. Peter, Barbados left to each of his daughters Ester and Deborah "a negro woman."<sup>890</sup>

**Isaac Delyon**, of Charleston, placed this advertisement in the *South Carolina and American General Gazette*, on January 19, 1780:

#### **Five Hundred Dollars Reward**

RUN away some time past, from the subscriber, a negro boy, named Harry, about 17 years of age, about 5 feet 7 inches high, round visage, had on when he went away, a Bath coating close bodied coat, leather breeches, green cloth jacket and breeches; he is a very likely country born fellow, and speaks good English. The above reward will be paid on his being delivered to the Warden of the Work house, or to me in Charlestown; and One Thousand Pounds on conviction of any white person harbouring him. The said fellow formerly belonged to Boone's estate on John's Island, and has been seen by negroes lurking about said plantation.<sup>891</sup>

De Pas Family of Martinique held much property and many slaves. The French Minister of Foreign Affairs and War, the Duke of Choiseul, enumerated some of their holdings:

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M. de Pas - 3 estates and 280 slaves.

M. de Pas, Jr. - 4 estates with one of them having 100 slaves.

Jean de Pas - a plantation with 30 slaves.

<sup>886</sup> Bertram Wallace Korn, *The Jews of Mobile, Alabama, 1763-1841* (Cincinnati: Hebrew Union College Press, 1970), pp. 23-4.

<sup>887</sup> Korn, "Jews and Negro Slavery," p. 186; *EJ*, vol. 3, p. 1006; Reznikoff and Engelman, p. 77.

<sup>888</sup> Samuel, p. 91.

<sup>889</sup> Samuel, p. 83.

<sup>890</sup> Samuel, p. 60.

<sup>891</sup> Windley, vol. 3, p. 566. May be the same as Isaac Lyon. See listing below.

Michel de Pas - ("he is a mulatto and a bastard") one "great estate" with 120 slaves; one estate with 30 slaves.

Others in the family include M. S. J. de Pas, Antoine de Pas and Lewis de Pas.<sup>892</sup>

**Abraham Depeza** one of the Barbados Hebrew Nation "being sick & weake in body," wrote his will dated August 11, 1716. He left to his youngest son Isaac on 21st birthday "a negro girl named Obbah." To his daughter Sarah Depeza, "A negro girl named Peggy." To his wife Hester Depeza "my negro woman by name Mary..."<sup>893</sup>

**De Wolf Family;** From 1790 onward, the slave trade of Rhode Island was chiefly in the hands of the brothers de Wolf,<sup>894</sup> who were considered "the most active slave traders in Bristol."<sup>895</sup> The Jewish historians have not explicitly identified the de Wolfs as members of their "race" though others have traced them to apparently Jewish mots. In James Pope-Hennessy's, *Sins of the Fathers: A Study of the Atlantic Slave Traders 1441-1807*, he states the following:

Miss Abigail married one of her brother's supercargoes, Marc Antoine de Wolfe, a Jew from the French island of Guadeloupe. De Wolf settled down in his wife's home town of Bristol, Rhode Island, and sent several of their eight sons into the slave trade.<sup>896</sup>

The most famous of these, James de Wolf, was tried before a Newport grand jury in 1791, and found guilty of murder for having thrown into the sea a Black woman who had contracted small-pox while on board his ship. By the time the verdict was reached he had already left the state and was later elected to the United States Senate. [233]

Politically, James and his brother John embraced the Republican party and Thomas Jefferson. Jefferson appointed James' brother-in-law, Charles Collins, the reputed part-owner of at least two slavers, to the post of tax collector in two of the busiest slaving ports of Bristol and Warren, Rhode Island.<sup>897</sup> Working in collusion with Collins, George de Wolf dispatched slaver after slaver on illicit voyages - duty-free.<sup>898</sup> The de Wolfs were not beyond dealing in drugs and are recorded as having invested in hemp, more commonly known as marijuana.<sup>899</sup> James issued these instructions to Jonathon Dennison, the captain of his slaver *Ann* in July of 1806:

Your having engaged to go a Voyage to Africa in my ship *Ann*, my instructions are that you proceed with all possible Dispatch direct to Cape Coast, and make Trade at the Place and its Vicinity, and purchase as many good, healthy young slaves as may be in your power to purchase, by bartering away your present Cargo with the Natives; and after compleating your Business in Africa, you will proceed to Mount Video in South America, and there dispose of your slaves, and purchase a return Cargo of Ox Hides and dried beef, and some Tallow and other produce of that Country, such as you may judge will pay a handsome Profit, and after compleating your Business there, you will return home to this Port with all possible Dispatch. I am sir, Your Friend and Owner, Jas. De Wolf<sup>900</sup>

When the Rhode Island colonial government tried to pass an act which included outlawing the slave trade, John Brown (the founder of Brown University) and John De

<sup>892</sup> Lee M. Friedman, *Jewish Pioneers and Patriots* (Philadelphia: Jewish Publication Society of America, 1942), p. 91.

<sup>893</sup> Samuel, p. 58.

<sup>894</sup> James Pope-Hennessy, *Sins of the Fathers: A Study of the Atlantic Slave Traders 1441-1807* (New York: Alfred A. Knopf, 1968), p. 239; Wilfred H. Munro, *The History of Bristol, Rhode Island: The Story of the Mount Hope Lands* (Providence: J. A. & R. A. Reid, 1880), pp. 322-25, 350-52, 370-71.

<sup>895</sup> William G. McLoughlin, *Rhode Island: A History* (New York: W. W. Norton & Company, Inc., 1978), p. 107.

<sup>896</sup> McLoughlin, p. 107.

<sup>897</sup> Peter T. Coleman, *The Transformation of Rhode Island, 1790-1860* (Providence: Brown University Press, 1969), pp. 55-6.

<sup>898</sup> Peter T. Coleman, p. 57.

<sup>899</sup> Peter T. Coleman, p. 43.

<sup>900</sup> George Francis Dow, *Slave Ships and Slaving* (Salem, Massachusetts: Marine Research Society, 1927), p. 261.

Wolf, among others, worked to delete that part of the bill. Neither state nor national prohibition could prevent de Wolf from continuing the trade who was still sending slaves to South Carolina.<sup>901</sup>

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**Luis Dias**, of Barbados, left to his family equal shares of "all my Estate, horses, Negroes, Cold, Silver, jewells, Pearles, Goods, Household stuffe [and] at their ... one piece of gold & another of silver as also 2 negroes small or great."<sup>902</sup>

**John Drayton** advertised on September 9, 1774, for "an indigo overseer" to look after about 30 Africans.<sup>903</sup>

**Elisha Elizer** was the Deputy Sheriff in Charleston, South Carolina in 1802 whose job it was to punish runaway Black people. This may be the same Elizer (Eleazer) listed as a postmaster general in Greenville in 1784 and as a justice of the peace in 1813 by other sources.<sup>904</sup>

**Isaac Elizer** (1720-1807) owned the slave ship Prince George with Samuel Moses. He outfitted slave ships with bondage hardware and rewarded the crews of his profitable ships with African citizens. "He was a merchant-shipper and, like many of his friends and associates, occasionally engaged in the slave traffic." He was called a "notable and respected businessman" and was active in his Newport, Rhode Island Jewish congregation.<sup>905</sup> Elizer and Moses wrote to their Captain John Peck, to sail to Africa and sell the liquor

for the most possible [that] can be gotten, and invest the neat proceeds into as many good merchantable young slaves as you can... As soon as your business there is compleated, make the best of your way from thence to the island of New Providence [Bahamas] and there dispose of your slaves for cash, if the markets are not too dull... And also we allow you for your commission, four slaves upon the purchase of one hundred and four, and the privilege of bringing home three slaves, and your mate, one... But further observe, if you dispose of your slaves in Providence [Bahamas], lay out as much of your neat proceeds as will load your vessel in any commodity of that island, that will be for our best advantage, and the remainder of your effects bring home in money.

Isaac Elizer, Samuel Moses<sup>906</sup>

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In May of 1769, Elizer ran a newspaper advertisement: "Notice: Reward \$5, return of runaway negro woman, Bina, threat of prosecution of harbinger."<sup>907</sup>

**Marie Emeronthe** (d. 1851) was a banker and associate of Samuel Hermann. She died owning at least five African hostages.<sup>908</sup>

**Daniel Bueno Enriques** (b. 1637), also known as Daniell Boyna, owned a ten acre plantation in St. Michael's Parish, Barbados, and "worked it with fourteen negroes and a white overseer."<sup>909</sup>

<sup>901</sup> McLoughlin, p. 106; See Peter T. Coleman, pp. 51-2, for a brief description of the legislation. Also, Lorenzo Greene, *The Negro in Colonial New England* (New York, Atheneum, 1974), pp. 30-1 note.

<sup>902</sup> Samuel, pp. 78-9.

<sup>903</sup> Elzas, p. 71.

<sup>904</sup> Korn, 'Jews and Negro Slavery,' p. 190; Rosenbloom, p. 34.

<sup>905</sup> Schappes, p. 38; Feingold, *Zion*, p. 42; Quotes are from *JRM/Docs*, pp. 359-61; Feldstein, p. 12; Rosenwaike, 'Jewish Population in 1790,' p. 48; James A. Rawley, *The Transatlantic Slave Trade, A History* (W. W. Norton & Company, New York, 1981), p. 370.

<sup>906</sup> *MEAJI*, pp. 127-28; MUS11, p. 211.

<sup>907</sup> Irwin S. Rhodes, *References to Jews in the Newport Mercury, 1758-1786* (Cincinnati: American Jewish Archives, 1961), p. 11.

<sup>908</sup> Korn, *Jews of New Orleans*, pp. 110, 301.

**Solomon Etting** (1764-1847), a prominent Maryland Jew, son-in-law of **Barnard Gratz**, and member of Philadelphia's Mikveh Israel, he held four Black people as slaves in Baltimore. Etting was a merchant in partnership with Joseph Simon and founder of the Masonic lodge in Lancaster, Pennsylvania. In 1826, he became the first Jew to serve in public office when he was elected to the Baltimore city council and later became its president. He served on the board of the Maryland State Colonization Society which raised \$300,000 in 1831 to send Blacks back to Africa. Less than two percent of the state's Black population showed interest in the project.<sup>910</sup>

**Sam Fechheimer** owned a large plantation in Rogersville, Kentucky with many slaves. His niece and nephew, **Alfred and Emily Seasongood**, described the setting:

[There were] log cabins, in which the colored help lived... built side by side some distance from my Uncle Sam's home, and we enjoyed going there and watching the little pickaninnies play and their mammies comb and wash them... In this cabin lived a handsome young darkey who was my uncle's valet, and was quite out of the ordinary; he used to sing and play most divinely. The mammies were called aunts, and I remember one especially, very black and fleshy, but the dearest, most affectionate woman... And my Aunt [236] Delia would often bring some of the black babies into the house and comb, wash, and dress them by the open grate fire.<sup>911</sup>

And of the impact of emancipation, Emily wrote:

The slaves were all set free ' and there were trying times, as most of the Souther people were so dependent upon them and were unable to do things for themselves. Many young ladies were helpless... Many slaves who had kind masters refused to be set free and wanted to remain with them.<sup>912</sup>

**Jacob Fonseca** (d. c. 1729) was a New York merchant who belonged to the Congregation *Shearith Israel*. He held African citizens named "Sarah," "Faba," "Betty," and "Gnatto." Upon his death, he willed them to his wife Rebecca, "to have and to hold for proper use and behoof for and during her life." The congregation paid his widow "for the hire of two Negros."<sup>913</sup>

**Jacob Franco** owned "Negroes" named "Clarina," "Anthony," "Johnny" and "Jack." He bequeathed to, his son Moses, "thehouse wherein I now dwell with the yard together with all mynegroes goods chattels wares merchandises Jewells money."<sup>914</sup>

**David Franks** (1720-1793) was a member of one of colonial America's most active merchants families. David Franks dealt regularly with Joseph Simon, the Harts, the Gratz brothers and the Newport gang of slave dealers. He traded heavily with the Indians but supplied weapons to the English against them in Pontiac's War of 1761-1764. In 1761, he signed a petition against a tax on slave imports with a group of Philadelphia merchants. On October 6, 1778, Franks petitioned New York authorities "for a pass to New York for himself, daughter, man-servant, and two maid-servants," but was granted one only for himself, daughter, and one maid-servant, "provided she be an indented servant." Franks' daughter, Mrs. Hamilton, owned a slave named "Sam" who was offered for sale at £45 cash or £50 trust.

<sup>909</sup> Samuel, p. 15.

<sup>910</sup> Rosenwaike, "Jewish Population of 1820," p. 18; Isaac M. Fein, *The Making of an American Jewish Community*, pp. 17-8; Wolf and Whiteman, p. 192; David Brener, *The Jews of Lancaster, Pennsylvania A Story With Two Beginnings* (Lancaster: Congregation Shaarai Shomayim, 1979), p. 8; Rosenwaike, "Jewish Population in 1790," p. 48; *EJ*, vol. 6, p. 951; *MUSJ*, p. 586; Rosenbloom, p. 36.

<sup>911</sup> *JRM/Memoirs* 3, p. 68; Sharfman, p. 152; Jacob Rader Marcus, *The American Jewish Woman: A Documentary History* (New York: KTAV Publishing House, Inc., 1981), pp. 174-75.

<sup>912</sup> Marcus, *The American Jewish Woman*, p. 176.

<sup>913</sup> Leo Hershkowitz, "Wills of Early New York Jews (1704-1740)," *AJHQ*, vol. 55 (1966), p. 351; Rosenbloom, p. 37.

<sup>914</sup> Samuel, pp. 85-6.



Franks was eventually run out of Pennsylvania and exiled to England for his alleged shady dealings with his uncle **Nathan** [237] **Levy** and brother **Moses**. He managed to find refuge in New York and Philadelphia where he died in a yellow fever epidemic.<sup>915</sup>

**Henry Benjamin Franks** (ci. 1758) of Trenton, New Jersey identified a "Negro Wench Prisula" as his property in his 1758 will.<sup>916</sup>

**Isaac Franks** (1759-1822) of Philadelphia "sold slaves from time to time" and owned a young female child named "Bell." The son of **Moses Benjamin Franks** and an active Mason, he once rented his Germantown house to George Washington. He was a land speculator and held many prominent positions including lieutenant colonel, quartermaster and foragemaster in the military, and justice of the peace and chief clerk of the Pennsylvania Supreme Court in the judiciary.

Franks advertised in the *Pennsylvania Journal* on January 4, 1786: "For Sale. A young likely Negro-Wench. About eight years old; has twenty years to serve. Enquire of Isaac Franks."<sup>917</sup>

**Jacob Franks** (1688-1769); A New York City merchant born in London arrived in the city in 1708 and married the daughter of **Moses Levy**. He and his sons, **Moses**, **David** and **Naphtali** all worked with Levy and **Nathan Simpson** in the liquor business and the Black flesh trade. According to Jacob Rader Marcus,

Jacob Franks was engaged in general commerce and shipping. On occasion he imported household servants, Negro slaves. Over a period of years, from 1717 to 1743, he brought twelve, mostly from the West Indies.

Franks was a founder and president of the Shearith Israel Congregation and enslaved at least one African named "Cato." He was said to have gotten his share of business during Queen [238] Anne's War (1702-13) which gave Britain a monopoly on the slave trade. He was the major supplier of British weaponry and the most prominent shipper of New York.<sup>918</sup>

**The Frazons, Moses, Joseph, and Samuel** of Charlestown, Massachusetts held Black slaves and "shipped almost anything from a piece of iron to a biscuit." Samuel Frazon "was once haled into a Boston court for beating a colored servant... not his own(sic)." He held at least one African as his own.<sup>919</sup> In 1702, they owned their own boat, the *Joseph and Rachel* (130 tons) and participated in the West Indies trade.

It was once reported that Samuel Frazon had "fallen into the hands of Indians, who had released him when he paid a ransom of '18 pistols.' The same report says that the Indians, however, refused to release his colored servant. This is possibly the same

<sup>915</sup> Schappes, p. 575; *EJ*, vol. 7, p. 106 and vol. 14, p. 1663; *EHJ*, p. 273; Wolf and Whiteman, p. 47; Irving J. Sloan, editor, *The Jews in America: 1621-1970* (New York: Oceana Publications, Inc., 1971), p. 2; Edward D. Coleman, "Jewish Merchants," p. 285; Rosenbloom, pp. 38-9; Herbert Friedenwald, "Jews Mentioned in the Journal of the Continental Congress," Karp, *JEAI*, p. 328; Morris Jastrow, Jr., "Notes on the Jews of Philadelphia, from Published Annals," *PAJHS*, vol. 1 (1902), p. 57.

<sup>916</sup> Lebeson, p. 203; Samuel Oppenheim, "The Will of Henry Benjamin Franks, December 13, 1758, and Inventory of his Estate," *PAJHS*, vol. 25 (1917), p. 27; Rosenbloom, p. 39.

<sup>917</sup> Wolf and Whiteman, p. 192; *EJ*, vol. 16, pp. 359-60; Herbert Friedenwald, "Some Newspaper Advertisements of the Eighteenth Century," *PAJHS*, vol. 6 (1897), p. 56 and Karp, *JEAI*, p. 236; Tina Levitan, *The Firsts of American Jewish History* (Brooklyn: Charuth Press, 1957), pp. 74-5; Rosenbloom, p. 39.

<sup>918</sup> *MEAJI*, pp. 58, 64-5, and *MEAJ2*, p. 293; *EJ*, vol. 7, p. 107, *MCAJ2*, p. 771; Rosenbloom, p. 39.

<sup>919</sup> *MEAJI*, p. 105; *MCAJ2*, p. 771; Rosenbloom, p. 41.

negro, Cypia, mentioned in a trial of Thomas Cooper against the Frazons, where it is shown that Frazon paid over forty two pounds for him in 1704."<sup>920</sup>

**Minger Goldsmith;** According to the 1840 census she claimed to be the owner of "1 female slave w/4 children."<sup>921</sup>

**The Gomez Family;** The patriarch Lewis (or Luis, 1660-1740), was born in Madrid and then moved to New York in 1703. He raised five sons; Mordecai (1688-1750), Daniel (1695-1780), David (1697-1769), and Isaac (1705-1770). They variously traded with Indians, distilled liquor and retailed in New York. Another son, Benjamin (1711-1772) was a New York liquor dealer and pawn broker who enslaved Blacks named "Ishmael" and "Jenney," whom he bequeathed to his daughter "and her heirs forever." Other Black Africans he owned were "John St. John" and a "Mustie wench Kattey," whom he likely raped until his death. She was "to be made free from the Yoke of Slavery, as a reward for her fidelity" - after his daughters death.<sup>922</sup>

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All of the Gomezes were considered to be the original founders and trustees of *Shearith Israel* congregation and purchased land that was to be a Jewish cemetery. The elder Gomez was its president in 1730. Benjamin served as parnass four times and the others all served at least once. All were notorious slave merchants and yet highly respected in the Jewish community.<sup>923</sup> They owned the Black man named "Cuffee," who, in the "Negro Plot" of 1741, allegedly planned to burn down the house of his captors.<sup>924</sup>

References to their exploitation of Black Africans are many. Lewis and Mordecai were the agents of the owners of the ship Greyhound that imported "merchandise and negroes" into New York in late 1722.<sup>925</sup> On May 4, 1752, the following advertisement was inserted in the Gazette: "To be sold by Abraham Pereira Mendes, a Parcel of likely young Negroes, Pimento, old Copper, Coffee etc... If any one person has a mind to purchase any of the goods mentioned, they may enquire of Mr. Daniel Gomez."<sup>926</sup> Also in 1752, Gomez had a number of slaves making wax and tallow candles.<sup>927</sup>

Lewis, in his will, left his wife "with as many of my slaves as are necessary to attend her." Mordecai bequeathed to his sons Isaac and Jacob "Equally to be divided between Them my Two Negro Men Slaves called Levant and Frank and my Negro Woman Slave called Perla..."; and to his wife, sons and daughters, "To be divided between Them my Negro Woman Slave called Hannah my Negro Boy Slave called Pascual and my Negro girl Slave called Celia."<sup>928</sup>

<sup>920</sup> Broches, p. 14. It is more plausible that "Cypia" would have considered himself rescued by the Indians rather than as the hostage this passage suggests.

<sup>921</sup> Korn, *The Jews of Mobile, Alabama*, p. 51.

<sup>922</sup> Hershkowitz, "Wills (1743-1774)," p. 113; Friedman, "Wills," p. 156. Friedman reports that the Gomez will says "trustee" rather than "mustie" in reference to the African woman named "Kattey."

<sup>923</sup> *EJ*, vol. 7, pp. 768-69; Hershkowitz, "Wills (1743-1774)," pp. 62-3; Pool, pp. 223, 236, 238, 477; Lebeson, p. 203; *MEAJI*, pp. 64-5; Rosenbloom, p. 45.

<sup>924</sup> Lebeson, pp. 202-3.

<sup>925</sup> Kohler, "New York," p. 81.

<sup>926</sup> Miriam K. Freund, *Jewish Merchants in Colonial America* (New York: Behrman's Jewish Book House, 1939), p. 35.

<sup>927</sup> *MCAJ2*, p. 695.

<sup>928</sup> Hershkowitz, "Wills (1743-1774)," pp. 80-1; Compare with Friedman, "Wills," p. 154, who states that Mordecai's sons will divide three "negro slaves," and that they, with his wife and daughters Hester and Rachel, will inherit "certain negro slaves."; See also Pool, p. 236; Lebeson, p. 203; Rosenbloom, p. 45.

**Lewis Gomez;** In 1802, he was the turnkey of the jail of Charleston, South Carolina. Part of his responsibilities included the tracking and punishment of freedom seeking Blacks.<sup>929</sup>  
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**Rebekah Gomez** (d. 1801) held a Black hostage as a slave.<sup>930</sup>

**Rev. Bernhard Henry Gotthelf** of Louisville, Kentucky was a chaplain in the Confederate Army.<sup>931</sup>

**Edward Gottschalk** operated a commission brokerage firm that was one of the largest in the city. He bought and sold African citizens and personally held at least nine Blacks as hostage/servants. He owned 65,000 acres of land in Texas with an undetermined, though likely massive, number of African people.<sup>932</sup>

**Abraham Gradis** (c. 1699-1780) and the Gradis family owned at least 26 ships which they used to ship African hostages to such French colonies as San Domingo where they "owned extensive territory." Abraham accepted payment for his debts in Black human beings. He devised a strategy, though never implemented, for the development of Louisiana.<sup>933</sup> Rabbi Bertram Korn wrote that, if acted upon, his vision "might have stimulated the kind of growth the colony sorely required." The Plan?

The key to the problem, as Gradis saw it, was the massive importation of Negro slaves into the colony under the auspices of the King - he suggested ten thousand slaves over a period of five years. These slaves would be utilized primarily for the clearing and cultivation of land.<sup>934</sup>

**The Gratz Family;** The Gratz family of Philadelphia was one of the most distinguished families in Jewish American history. They were the leaders of that city in the colonial period, speculators in western Indian lands and they were closely connected with the **Hayeses**, **Moseses** and **Frankses** in their slave shipping business. **Michael** (1740-1811) "owned personal slaves," one of whom operated his kosher kitchen. Michael's wife **Miriam** wrote a letter to him dated June 2, 1777, that reminded: "Donte forget your promess in getting me a Grego [Negro] boy or girl if to be had, as servants is very [scarceV' The Gratzes funded western expeditions for the purpose of taking Indian lives and land for their personal wealth. More evidence of their slavemaking mentality is in a casual letter written to Michael Gratz by a relative named, Josephson (see Josephson below).<sup>935</sup>

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**Moseh Hamis**, a Jew residing in Barbados, prepared a will in Portuguese dated March 26, 1684 in which he and his wife directed that 2,000 lbs. of sugar be paid after their death to his son Simon Massiah "to help in the purchase of a young negress."

It is my last wish that our slaves named Consciencia continue serving my said Wife all her life, & if she serves her faithfully, & with love and due respect as if I had been living, I desire & direct that on the death of my said wife she shall become free, without any person or persons, heirs of myself or my wife, having the right to keep her captive; this being a reward for her good service to me, and as I hope to my wife.<sup>936</sup>

<sup>929</sup> Korn, 'Jews and Negro Slavery,' p. 190.

<sup>930</sup> Pool, p. 286.

<sup>931</sup> Bertram W. Korn, "Jewish Chaplains During the Civil War," *AJA*, vol. 1 (June, 1948), p. 6.

<sup>932</sup> Korn, *Jews of New Orleans*, pp. 174-75.

<sup>933</sup> *EJ*, vol. 7, p. 844; *EHJ*, p. 273; *JRM/Docs*, pp. 326-29; Wolf, p. 482.

<sup>934</sup> Korn, *Jews of New Orleans*, p. 5.

<sup>935</sup> Schappes, p. 574; Wolf and Whiteman, pp. 36-64, 192; *EJ*, vol. 7, p. 858; Marcus, *The American Jewish Woman*, p. 12; Irving J. Sloan, editor, *The Jews in America; 1621-1970* (New York: Oceana Publications, Inc., 1971), p. 4.

<sup>936</sup> Samuel, pp. 71-2.

**Isaac Harby** (1788-1828) was a Charleston, South Carolina dramatist and political essayist and president of the Reform Society of Israelites. He regularly wrote in opposition to "the abolitionist Society and its secret branches," as early as 1824. He edited the *Quiver*, the *Investigator*, and the *Southern Patriot*, and contributed to the *Mercury* and the *Courier*.<sup>937</sup>

**Aaron Hart**, in his will of 1762, bequeathed to his servant, "a mourning gown."<sup>938</sup>

**Ephraim Hart** (1747-1825); A wealthy New York stockbroker, land speculator and state senator (in 1810), he enslaved at least one Black woman named "Silvia." He was an official of Congregation *Shearith Israel*, and founder its burial Society *Hebra Hesed ve Emet* as well as a member of the Philadelphia Synagogue.<sup>939</sup>

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**Henry Hart**, a "Jew Tailor" of Arundel County, Maryland, was accused in 1752 of an illicit relationship with a maid. He was sentenced to serve a man named McNamara for six months "for the Damage Sustained... on Acct. of the said Henry Hart begetting a Bastard child on the body of Susanna Talome, a Servant belonging to the said McNamara."<sup>940</sup>

**Isaac Hart** (ci. 1780) was a founder and member of Newport's Touro Synagogue. His firm, Naphtali Hart & Co., shipped and traded in Black slaves and cultivated their New England property with hired hands and slaves.<sup>941</sup> He sided with and supplied the British during the Revolutionary War and was shot to death by the Continental army.<sup>942</sup>

**Jacob Hart** (b. 1781) came to New Orleans from New York in 1804 and traded in slave ships and African people. In 1808, Hart advertised in Saint Domingue for the sale of three Black people, including a cook, two fisherman and a tailor who spoke English and French fluently. In 1810, he bought two Africans in Florida. The 1820 census reports that he imprisoned seven African people as slaves. He became the owner of a number of vessels, including the schooner *Celestine*, and he brokered the sale of four African citizens. At the time of his bankruptcy in 1823, he held fourteen Black hostages.<sup>943</sup>

**Levy Hart** owned a general merchandise business firm in Savannah, Georgia, in the early 1800s. "Unlucky in 'chattel,' he was exasperated by a very valuable slave, Sandy, who functioned as a butcher, and was prone to 'take off' now and again."<sup>944</sup>

**Michael Hart** (ci. 1813), an Easton, Pennsylvania Indian trader, "never acquired wealth" but he owned a stone house, collected some silverplate, owned a slave and sold whiskey to the Indians "in hundreds of gallons."<sup>945</sup>

**Michael Hart** (d. 1861); Though he was from New York, he owned a Virginia plantation. When he feared that Richmond would be [243] taken by the Union Army in the Civil War, his son escaped with "most of the slaves belonging to the estate."<sup>946</sup>

<sup>937</sup> Korn, "Jews and Negro Slavery," p. 211; *EJ*, vol. 7, pp. 1332-33; Sloan, p. 5; Rosenbloom, p. 49.

<sup>938</sup> Friedman, "Wills," p. 155.

<sup>939</sup> *EJ*, vol. 7, p. 1355; Schappes, pp. 595, 599; Rosenwaike, "Jewish Population in 1790," p. 46; Rosenbloom, pp. 51-2.

<sup>940</sup> Isaac M. Fein, *The Making of An American Jewish Community*, p. 10.

<sup>941</sup> Feldstein, p. 13.

<sup>942</sup> *EJ*, vol. 7, p. 1356; Rosenbloom, p. 52.

<sup>943</sup> Korn, *Jews of New Orleans*, pp. 96, 100-1, 296; Sharfman, p. 153.

<sup>944</sup> Saul Jacob Rubin, *Third to None The Saga of Savannah Jewry 1733-1983* (Savannah, 1983), pp. 86-7.

<sup>945</sup> *MUSJI*, p. 151.

<sup>946</sup> Korn, "Jews and Negro Slavery," p. 188 note.



**Moses Hart**, son of **Aaron**, was sent to Albany in 1786 where his mother:

wanted him to buy a good Negro wench for houseworke [because the] last one had died - and if the price was right [his] father wanted a Negro hand who knew something about farming, could handle an ax, and work in the garden.<sup>947</sup>

**Myer Hart**, of Easton on the Delaware, was the richest man in town and one of the founding fathers. In 1768, he owned "two houses, a bond servant, six lots, a horse, a cow, and his stock in trade."<sup>948</sup>

**Nathan Hart**, of Newport, informed the community by newspaper advertisement on March 18, 1765, that among other things, he "also wants to purchase a negro."<sup>949</sup>

**Nathan Hart** was the constable of Charleston in 1821, whose job it was to punish runaway slaves. In October of 1827, he sold five slaves to Sophie Monsanto, and he was listed as enslaving fifteen Blacks in the census of 1830.<sup>950</sup>

**Philip Hart** (1727-1796) was a Charleston Jew with at least one African captive named "Flora."<sup>951</sup>

**Samuel Hart** came to Louisiana via England and by 1823 he owned half of the steamboat *United States* and "four Negro slaves," \$20,000 in bank stock and two lots in Louisville, Kentucky. He had a "slave mistress," named "Polly" with a "mulatto child". Hart cut them from his will and added "Cecilia Beni," "a woman of color," and her four children, presumably all his.<sup>952</sup>

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**David Hays** (1732-1812); A farmer and storekeeper and son of **Jacob Hays**, he fought against the Indians in the French and Indian War. One of his Black captives was named "Darby." The inventory of his estate, valued at \$3,658.98, included the following items all valued greater than or equal to his Black humans.<sup>953</sup>

An inventory of the Goods, Chattels & Effect belonging to the Estate of David Hays of the Township of Mount Pleasant, Deceased.			
6 Cows @ \$15	\$90	1 Lott wheat in the Sheaf	15
1 colt	12.50	1 Lott Rye	15
1 Yoke Oxen	50	1 Lott Cats	10
3 Calves @ \$3.50	10.50	1 Lot Hay in the Barn	10
1 fat Steer	18	8 Stacks Hay @ \$5	40
2 fat Cows @ \$18	36	1 Mare & yearling Colt	14
1 Bay Horse	10	14 Hogs @ \$5	70
1/2 field Rye	25	1 Ton of plaster	15,75
1/2 field Corn	15	1 Waggon & Harness	25
1 field Corn	15	4 feather beds	25

<sup>947</sup> *MEAJI*, p. 277.

<sup>948</sup> *MCAJ2*, p. 821.

<sup>949</sup> Rhodes, p. 7.

<sup>950</sup> Korn, "Jews and Negro Slavery," p. 190; Korn, *Jews of New Orleans*, pp. 103, 296; Rosenbloom, p. 55.

<sup>951</sup> Korn, "Jews and Negro Slavery," p. 185; Reznikoff and Engelman, p. 77, Rosenbloom, p. 55.

<sup>952</sup> *MUSJ2*, p. 68.

<sup>953</sup> Lebeson, p. 203; Pool, pp. 330-31; Solomon Solis-Cohen, "Note Concerning David Hays and Esther Etting His Wife and Michael Hays and Reuben Etting, Their Brothers: Patriots of the Revolution," *PAJHS*, vol. 2 (1894), p. 65; *MCAJ3*, p. 1295; Will is in "Items Relating to the Hays family of New York," *PAJHS*, vol. 27 (1920), pp. 32325. Rosenbloom, p. 57.

1 field Wheat	15	1 Lot silver Plate	15
1 Lott Buckwheat	17.50	1 Silver Watch	20
1 Windfan	12	1 Black Girl	10
10 Sheep @ \$1	10	1 Black Woman	10

**Grace Hays** (d. 1740) conveyed in her will, "fifty ounces of sterling wrought silver plate and the best negro slave which I should be possessed of..."<sup>954</sup>

**Judah Hays** (1703-1764) was a New York merchant and shipowner who was elected constable in 1736. His Black captives were allegedly part of a foiled 1741 plot to bum the city and escape from their Jewish captors. "Like other well-to-do men of his period," wrote Harold Korn, "he bought negroes and the time of indentured servants. He paid £80 for a negro man named Aaron and £20 for four years' service of an indentured boy named John Camble."<sup>955</sup>

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Hays had some apparent difficulties tracking his runaway slave "Sarah" when he ran this ad in February of 1751:

Run away last Sunday night, from Judah Hays, a Negroe wench, named Sarah, aged about 30 years; she is a likely wench, of a Mulatto complexion, was brought up at Amboy, in Col. Hamilton's family, and has had several Masters in the Jerseys: She dresses very well, has a good parcel of cloaths, and speaks good English. Whoever takes up the said wench, and brings her to her said master, or secures her in any county goal, so that he may have her again, shall receive Forty Shillings reward, and reasonable charges. Whoever entertains said wench, shall be prosecuted with the utmost rigour of the law. All masters of vessels, boat-men, &c. are forewarned of conveying said wench away, as they shall answer the same.

Judah Hays

N.B. Said wench has robb'd her said master, in apparel, &c. upwards of Fifty Pounds.

And this one in May of 1751:

Whereas the subscriber hereof, has great reason to apprehend that his Negroe wench Sarah, formerly advertised in this paper, has been and is now harboured and concealed by some white person in this town; this is to give publick notice, that whoever brings said wench to me, or has her confined in goal, shall immediately receive from me Five Pounds as a reward: And farther, that whoever will give information upon oath, who it is that harbours and detains said Negroe wench, shall have Ten Pounds reward.

N.B. All masters of vessels, boatmen and others, are cautioned against taking said wench on board, as she has lately been seen in sailors dress.

Judah Hays.<sup>956</sup>

**Samuel Hays** (1764-1838) of Philadelphia was a slave owner and active Mason who is remembered as a humanitarian because he arranged to have his slaves liberated. He reserved the right, however, to keep them as indentured servants.<sup>957</sup>

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**Abraham Baruch Henriques**, a Portuguese Jew of Barbados bequeathed to his family the "liberty to sell houses, slaves or plantations..."<sup>958</sup>

**David Henriques** was a Jamaican Jewish slave marketing "specialist" in the late eighteenth century.<sup>959</sup>

<sup>954</sup> Pool, p. 226.

<sup>955</sup> Lebeson, pp. 202-3; The Blacks held by Samuel Myers Cohen were allegedly also involved (see his listing above); Harold Korn, "Receipt Book of Judah and Moses M. Hays, Commencing on January 12, 1763 and Ending on July 18, 1776," *PAJHS*, vol. 28 (1922), p. 228; Rosenbloom, p. 59.

<sup>956</sup> Smith and Wojtowicz, pp. 33, 34.

<sup>957</sup> Wolf and Whiteman, p. 191; Rosenwaike, "Jewish Population in 1790," p. 51; Rosenbloom, p. 60.

<sup>958</sup> Samuel, p. 79.

**Manuel Dias Henriques**, (probably the same as **Manuel Diaz Enriquez**) lived in New Spain during the early 1620's where he had been a representative of Portuguese slave traders."<sup>960</sup> He was accused of being a Jew by Inquisitional authorities in early 17th century New Spain. Though unnamed in the historical record, his uncle was described as, "a broker or dealer in Negro slaves."<sup>961</sup>

**Jacob Henry** held a seat in the House of Commons of North Carolina in 1808. He was the son of Joel and Amelia Henry, who in 1810, held ten Black African slaves. Jacob's household consisted of twelve Black hostages, according to the census of 1810; in 1820 that number is believed to have increased to fifteen.<sup>962</sup>

**Isaac Hermann** (1838-1917); Author Jacob R. Marcus described him as follows:

In the Reconstruction period, Hermann was a leader in the movement to organize the veterans into an association whose primary aim, it would seem, was to protect the whites against the Negro freedmen... [H]e worked to restore white supremacy and to resist what he believed to be the encroachments of the Negroes.<sup>963</sup>

**Samuel Hermann** was a New Orleans merchant and banker and partner of Asher Moses Nathan, and according to census data of 1810, he enslaved four Blacks, ten in 1820 and seventeen in 1830. His dealings in Blacks were "extensive." In 1825, he sold 16 Black Africans to various farmers.<sup>964</sup>

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**Solomon Heydenfeldt** (1816-1890) of California, gave up his judgeship because his position automatically bound him to the Union but his sympathies were with the Confederacy.<sup>965</sup> Jewish historians have claimed that he was against slavery, and yet contrarily, he wrote in a pamphlet of the "unjust and bitter crusades of the Northern Abolitionists." He was a "passionate secessionist" and thought Lincoln's slave emancipation plan of 1861 to be "tyranny." He opposed the importation of slaves into Alabama in 1849, not for any humanitarian reason, but because of "the unproductiveness of slave labor, and its gradual, but certain, impoverishment of our State, is a sufficient reason for limiting its farther propagation among us." He felt that when other states recognized the uneconomic character of slave labor they would dump the freed Africans on Alabama.<sup>966</sup>

**Aaron Hirsch** (1829-1911) was a French Jew who settled in New Orleans and later became a resident of Mississippi and Arkansas. He was a strong Confederate who expressed the Jewish sentiment of his time when in the 1860s he stated that:

the institution of slavery as it existed in the south was not so great a wrong as people believe. The Negroes were brought here in a savage state; they captured and ate each other in their African home. Here they were instructed to work, were civilized and got religion, and were perfectly happy.<sup>967</sup>

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<sup>959</sup> *EJ*, vol. 14, p. 1663; *EHJ*, p. 273.

<sup>960</sup> Swetschinski, p. 238.

<sup>961</sup> Liebman, *The Jews in New Spain*, p. 210.

<sup>962</sup> Leonard Dinnerstein and Mary Rale Palsson, editors, *Jews in the South* (Baton Rouge: Louisiana State University Press, 1973), pp. 48-9.

<sup>963</sup> *JRM/Mémoires* 3, p. 236.

<sup>964</sup> Korn, "Jews and Negro Slavery," p. 183 note; Korn, *Jews of New Orleans*, pp. 111-113, 300, *EJ*, vol. 4, p. 138; *MUSJI*, p. 178.

<sup>965</sup> 966 George Cohen, *The Jew in the Making of America* (Boston: Knights of Columbus, Stratford Company, 1924), p. 87.

<sup>966</sup> Simonhoff, *Jewish Participants in the Civil War*, pp. 175-77, Schappes, pp. 293-301; *EJ*, vol. 8, p. 448; Korn, "Jews and Negro Slavery," p. 210: Heydenfeldt first published his *Communication on the Subject of Slave Immigration, Addressed to Hon. Reuben Chapman, Governor of Alabama*, in the *Huntsville Democrat* on Jan. 31, 1849, and subsequently in pamphlet form.

<sup>967</sup> Korn, "Jws and Negro Slavery," p. 214; Feldstein, p. 101.

Hirsch spoke in favor of slavery because the plantation owners were his customers. He owned slaves and bought and sold them in his Batesville, Arkansas business, Hirsch & Adler. During the Civil War he bought six Blacks and later exchanged them for a farm. He was against the proposal to free the slaves who had fought for the Confederacy, reasoning that the war was fought to keep them enslaved.<sup>968</sup>

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**Haham Jeossuha His** advertised in the Royal Gazette of Kingston, Jamaica for the return of a runaway slave on December 15, 1792.<sup>969</sup>

**Uriah Hyam** (ci. 1740) was a New York merchant, member of *Shearith Israel* and slave maker. He held Black people against their will and one, named "Cavandro," he bequeathed to his son, **Andrew Israel**, in his 1740 will.<sup>970</sup>

**Henry Hyams** was a staunch supporter of slavery, Jewish leader and lieutenant governor of Louisiana in 1859.<sup>971</sup>

**Samuel Hyams** of Charleston, had more than twenty African hostages. As the 1822 keeper of the jail, his job was to incarcerate freedom seeking Blacks.<sup>972</sup>

**Levi Hyman** was a merchant and landowner who lived at his plantation estate in St. Andrew, Jamaica called "Hyman's Delight." In 1811, he held 32 African citizens, 46 in 1821 and 45 in 1830.<sup>973</sup>

**Rev. Bernard Illoxy** (1812-1871) of Baltimore, was a Jewish spiritual leader and vocal supporter of the American slave system. He said that the Abolitionists had "thrown the country into a general state of confusion" and called them "ambitious aspirants and selfish politicians."<sup>974</sup>

**Abraham Isaacks** paid a £700 debt to Nathan Simson with "feathers, flour, cider, negro slaves and cash."<sup>975</sup>

**Jacob Isaacks** was a Newport merchant who frequently bought and sold Black human beings even from his home on Broad Street. One 1777 advertisement offered "'Foodstuffs, pork, negro man and woman." He placed ads in the Newport *Mercury* over the next seven years for the sale of "negroes" at least five times.<sup>976</sup>

**Isaiah Isaacs** (1747-1806); Born in Germany, he was the first Jew in Richmond, Virginia and a founder of the Congregation *Beth Shalome*, grantor of its cemetery land and slave driver. In 1788, he was elected to the Common Hall. He was in slave making alliance with Jacob I. Cohen and held Black Africans named "Lucy," "James," "Polly," "Henry"

<sup>968</sup> *JRM/Memoirs* 2, pp. 135, 142; *JRM/Memoirs* 1, p. 20; Simonhoff, *Jewish Participants in the Civil War*, pp. 278-81.

<sup>969</sup> Bertram W. Korn, "The Haham De Cordova of Jamaica," *AJA*, vol. 18 (1966), p. 148.

<sup>970</sup> Friedman, "Wills," p. 151; Hershkowitz, "Wills (1704-1740)," p. 357; Lee M. Friedman, *Early American Jews* (Cambridge, Massachusetts: Harvard University Press, 1934), p. 72.

<sup>971</sup> Feingold, *Zion*, p. 89; *EJ*, vol. 11, p. 519.

<sup>972</sup> Korn, "Jews and Negro Slavery," p. 190; Rosenwaike, "Jewish Population of 1820," p. 18.

<sup>973</sup> Hurwitz and Hurwitz, p. 47.

<sup>974</sup> Feingold, *Zion*, p. 90; Bertram Wallace Korn, *American Jewry and the Civil War* (Philadelphia: Jewish Publication Society of America, 1951), p. 26; Isaac M. Fein, *The Making of an American Jewish Community*, p. 95; *EJ*, vol. 8, p. 1257.

<sup>975</sup> *MCAJ2*, p. 612.

<sup>976</sup> Rhodes, pp. 18, 19. The ads were placed on September 7, 1782; November 9, 1782; September 13, 1783; June 12, 1784; and September 11, 1784.

and "Rachel," and her children "Clement Washington" and "Mary." His business firm once took a Black captive as security for a debt.

Isaacs placed this advertisement in the *Virginia Gazette* or *American Advertiser* on June 1, 1782:

TWENTY DOLLARS REWARD

RAN AWAY from the subscriber, living in the town of Richmond, a very likely Negro woman named MOLLY, lately the property of Mr. Edward Busbel, of Gloucester-town; she is much pitted with the small-pox, about twenty-two years old, and about five feet six inches high; had on when she went away, a Virginia cloth vest and petticoat, checked; she had with her a checked apron, a callico petticoat, and a pair of leather high-heeled country made shoes. I expect she will make towards Williamsburg or Gloucester-town, as she came from those parts a few days ago. She had four horse-locks fastened on her legs when she went away. Whoever apprehends and delivers the said Negro to me, shall receive the above reward and reasonable charges, paid by ISA[I]AH ISAACS.<sup>977</sup>

Referring to the words of Isaacs, the great Jewish scholar Jacob R. Marcus wrote that "the following phrases [are] redolent of the spirit of the great Virginians of [Isaacs'] generation:"

Being of the opinion that all men are by nature equally free, and being possessed of some of those beings who are unfortunate[ly], doomed to slavery, as to them I must enjoin my executor a strict observance of the following clause in my will. My slaves are hereby manumeted and made free, so that after 130 years] they shall enjoy all the privileges and immunities of freed people... Each one of my slaves is to receive the value of twenty dollars in clothing on the days of their manumission.<sup>978</sup>

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**Samuel Isaacs** (Isaaks), from one of the original 300 families to populate Texas (comprised of 1,800 persons and 443 slaves), was allotted "a Spanish Grant of one league (4,428.4 acres grazing land) and one labor (177.13612 acres farming land)," situated about midway between the Gulf Coast and the upriver settlement of Washington-on-the-Brazos.<sup>979</sup>

**Solomon Isaacs** of the New York family of that name imported some slaves into Charlestown in 1755.<sup>980</sup> In his will, probated in 1757, he left "a substantial inventory of goods, a house, books, mahogany fumiture, colored prints, silver plate, several Negro slaves - three of whom were children - two horses and a chaise, and a quarter ownership of a sloop."<sup>981</sup>

**David Israel**, Jewish inhabitant of Barbados wrote his will in Portuguese dated May 24, 1689, "revoking all previous Wills made if it should please God to take me to a better world I ask pardon for all my sins & that my soul may be rec'd in mercy." Then, to his wife Sarah he left "a negress named Betty, and the use of two negresses named below to go (eventually) to my daughter Esther when 21, or on her previous marriage."

To my son Isaac a male negro named Antonio... Also my two negresses Maria Ibo and Esperansa they to be delivered by my wife unto Esther when she marries or attains 21 years... To my daur. Rahel, wife of David Judah Rodriques £25 sterling payable by executors and 2 *moreques* (=negro-boys (moliques)) for my granddaughter Ester Zinha. To grandson Jacob son of David and Rahel Judah Rodrigues a *moliques* named Robin... Also 2 negroes named Vallenty and Macaco which I sent him for the service of the business.<sup>982</sup>

<sup>977</sup> Windley, vol. 1, pp. 338-39.

<sup>978</sup> Schappes, pp. 99-102, 593; *EJ*, vol. 9, p. 41; Korn, "Jews and Negro Slavery," p. 187; Rosenwaike, "Jewish Population in 1790," p. 63; Bermon, pp. 2, 163-64; *MEAJ2*, p. 183; Rosenbloom, p. 67. See also the listing for Jacob I. Cohen above.

<sup>979</sup> Sharfman, pp. 236-37.

<sup>980</sup> Feldstein, p. 14; *MEAJ2*, p. 322.

<sup>981</sup> *MCAJ2*, p. 823; Lee M. Friedman, "Early Jewish Residents of Massachusetts," *PAJHS*, vol. 23 (1915), p. 84: Isaacs owned a ship named Sarah in 1737.

<sup>982</sup> Samuel, pp. 75-6.

**Rabbi George Jacobs** of Richmond, Virginia held Black hostages and rented them for a fee.<sup>983</sup>

**Gerrit Jacobs** (d. 1754) from the Netherlands was a storekeeper and planter with a plantation in Surinam called Nieuw Meerzorg, with [251] 100 Black African slaves. He later ordered that number to be increased to more than 200. To his wife Haija Sadoks, he bequeathed "ten domestic slaves," which he stipulated could not be sold. To his stepson went "the Negro boy Present."<sup>984</sup>

**Israel Jacobs** (c. 1741-1810) of Philadelphia held Black hostages but was, nevertheless, well respected in his synagogue.<sup>985</sup>

**Jacob Jacobs** of Charleston, an auctioneer, left an estate that included ten slaves, horses, carriages, notes and bonds.<sup>986</sup> He advertised in the *Gazette of the State of South-Carolina* November 24, 1779:

#### Four Hundred Dollars Reward

RUN away from the Subscriber, on Sunday Night last, two Negro Fellows named Hercules and Romeo, the former is about five Feet two or three Inches high, very black, speaks good English, and had on when he went away a blue Coat and jacket with a red Cape, and white metal buttons: The latter is about five Feet high, of a yellowish Complexion, speaks good English, and had on a great Coat, red jacket and black or Osnabrugs Breeches. They both had hats, and may perhaps change their Dress, having carried all their Cloathing with them: The above Reward will be given for the taking of the said two Negroes, and the half for either of them. All Masters of Vessels are forbid carrying off the Negroes at their Peril.<sup>987</sup>

**John Jacobs**, possibly a Jew, placed this advertisement in the Virginia Gazette on February 7, 1771:

RUN away from. the Subscriber, in Amherst county, on or about the 5th of October last, a new Negro man slave who calls himself CHARLES, which is every word of English he can speak, he is a black fellow, with a smooth skin, of a middle size, well made for strength, appears to be about 18 years of age, and has a good set of teeth. He was purchased from the Yanimerew the 14th of last September, and was one of the number judged to have had the small pox. Had on when he left me a Negro cotton jacket with buttons (both top and bottom) of brass, a pair of cotton breeches, very long, with flat metal buttons to the waistband, cotton boots, [252] and a coarse linen cap. Whoever will deliver him to me, or secure him so that I may get him again, shall receive a reward of FIVE POUNDS; and if he is taken out of the colony and brought home to me TEN POUNDS current money.<sup>988</sup>

**Joseph Jacob**, of Newport, ran an advertisement in December of 1769: "Notice: Reward \$3 South Hampton, Long Island runaway Indian servant."<sup>989</sup>

**Levy Jacobs** was a New Orleans and Mobile liquor and slave dealer who advertised to "buy and sell Negroes" in 1819. In September of 1828, he notified the public that he was expecting about 100

prime, Virginia slaves, selected expressly for this market - among which are Ostlers, Carriage Drivers, Mechanics, Field Hands and Cooks, House Servants, seamstresses and washer women.

<sup>983</sup> Korn, *Civil War*, p. 29.

<sup>984</sup> Fredrik Oudschans Dentz, "The Name of the Country Surinam as a Family-Name: The Biography of a Surinam Planter of the Eighteenth Century," *PAJHS*, vol. 48 (1958-59), pp. 21, 24, 25.

<sup>985</sup> Wolf and Whiteman, pp. 190-91; Rosenbloom, p. 73.

<sup>986</sup> *MUSJI*, pp. 158, 210.

<sup>987</sup> Windley, vol. 3, p. 377.

<sup>988</sup> Windley, vol. 1, p. 310.

<sup>989</sup> Rhodes, p. 11.

As proprietor of one of the leading auctioneer houses of New Orleans, Levy was reported to have "paraded blacks on the slave block that was operated by **Levy Jacobs** and his Christian partner, George Asbridge.<sup>990</sup> When he was accused of selling Kentucky slaves and not the advertised Virginia slaves he posted this notice.

Notice - A report being circulated that I have for sale no other than Kentucky slaves, I beg leave to state to the public that all the Negroes which I have on hand, and shall hereafter keep for sale are and will be Virginia born Negroes, of good character; that the person who has stated to the contrary, with the view of injuring me, I call upon in this public manner to come forward and support this charge if he can, or hereafter hold his peace. All Negroes sold and bought by me from traders (excepting at my own house) will be free of commission.

L. Jacobs<sup>991</sup>

**Manis Jacobs** (c. 1782-1839) was the rabbi and president of the New Orleans Jewish congregation *Shanarai Chasset* and a leading Jewish citizen, even though he held eleven Black people as slaves. Rabbi Sharfman writes of Jacobs: "Though unordained, [253] he felt his ability to recite Hebrew prayers qualified him. He proudly signed his name in Hebrew on bills of sale, as a cachet or seal - some on his transactions involving the purchase of slaves still exist."<sup>992</sup>

**Samuel Jacobs**, in 1761, "ordered a Negro girl from New York - domestic slaves were popular because hired help was scarce." Jacobs was the owner of the slave schooner *Betsey*.<sup>993</sup>

**Solomon Jacobs** (1777-1827) was acting mayor of Richmond, Virginia in 1818-1819 and president of *Beth Shalome* Congregation, and the first Jew to become grand master of the Masons of Virginia. He was an agent for the French government's tobacco interests and the Richmond representative for the Rothschild banking house. He owned a slave named "Esther," and when he died his tombstone epitaph read:

Fond as a Husband.  
Indulgent as a Father.  
Kind as a Master...

His widow Hetty, then successfully lobbied the Virginia House and Senate to allow the sale of a number of Black female captives and children because of the "conduct of said slaves toward their mistress... was so very malevolent and very objectionable."<sup>994</sup>

**L. Jacoby**; In 1830, he held thirty Africans against their will in the New Orleans area.<sup>995</sup>

**Joseph Jonas**, in an address to the Ohio House of Representatives on February 25-26, 1861, he said, "I am not in favor of slavery, and would not own a slave on any account. But this is not the question. Slavery in the South is an institution, and the framers of the Constitution guarded their rights and their property."<sup>996</sup>

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<sup>990</sup> Sharfman, p. 152.

<sup>991</sup> *EHI*, p. 274; Korn, *Jews of New Orleans*, pp. 163-64; *EJ*, vol. 14, p. 1664; The state of Virginia is reputed to have been the most prolific breeder of Black people for the purpose of slavery in the United States. For reference to the value and quality of bred slaves, see Sharfman, pp. 152-53.

<sup>992</sup> Korn, *Jews of New Orleans*, pp. 199-201, 319; Sharfman, p. 191.

<sup>993</sup> *MEAJI*, pp. 204, 208.

<sup>994</sup> Korn, "Jews and Negro Slavery," pp. 187, 193; Ezekiel and Lichtenstein, p. 85; Bermon, p. 166; *EJ*, vol. 9, p. 1237; Rosenbloom, p. 75.

<sup>995</sup> Korn, "Jews and Negro Slavery," p. 183.

<sup>996</sup> Jonathan D. Sama and Nancy H. Klein, *The Jews of Cincinnati* (Cincinnati: Jewish Institute of Religion, 1989), p. 51.

**Israel I. Jones** (1810-1877) of Mobile, Alabama was leader of the Jewish community in the mid-1800s, as well as being a slave trading auctioneer. President of Congregation *Shaarai Shomayim* from 1844-1873, he was on the Board of Delegates of American Israelites, the first national Jewish organization. On Feb. 6, 1841, he advertised in the *Mobile Daily Advertiser and Chronical* that he had "Negroes at Auction," including a "Man Alfred, 25 years old, field hand; Boy Isaac, 7 years old; Woman Judy, 30 years old and two work horses."<sup>997</sup>

**Samuel Jones** (c. 1737-1809) was a Charleston Jew who ordered that his survivors free two of his eight Black hostages named "Jenny" and her son "Emanuel." This selective manumission of an African woman indicates that she was the victim of rape by the Jew and that her son may have been the result of that crime.<sup>998</sup>

**J. Joseph** advertised for the return of a runaway African female child in the *Quebec Gazette* on July 28, 1791.<sup>999</sup>

**Meir Josephson**, a Pennsylvania trader, informed **Michael Gratz** in a letter written in Yiddish:

... that I may sell my nigger wench at a profit. So if a ship with niggers should arrive, or a ship with [indentured] Germans you will let me know, because I cannot manage without a servant. The wench I now have has two virtues, both bad ones. First, she is drunk all day, when she can get it, and second, she is mean so that my wife cannot say a word to her. She is afraid of her. How did all this happen? A free nigger wants to court her and to buy her from me. I don't want to give her away for less than 110 pounds with her bastard, because I bought the bastard too. At present she costs me 90 pounds. So if I can make out with her, I think it is best to let her go and get another. So if you have occasion to hear of a good nigger wench or of a good servant, you will inform me.<sup>1000</sup>

**Baruch H. Judah** "hired" a Black African woman named "Mary" who was tried in 1820, and acquitted, for setting fire to the house of her employer.<sup>1001</sup>  
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**Isaac H. Judah** (1761-1827) of Richmond, Virginia was a merchant and *Beth Shalome's* first minister. He fathered two "mulatto" children named "Philip Norboume" and "Benjamin Wythe," the products of the rape of an African woman. Judah's slave "Harry" was charged on March 13, 1815, with "going at large and hiring himself to Paul Christian, was remanded to jail and Judah summoned to appear the next day and show cause why he should not be fined for allowing the said slave to go at large and hire himself out."<sup>1002</sup>

**Manual Judah**, owned a Black slave named "Shadrach," who was tried in the Richmond courts in 1805 for stealing a hog. He was found guilty, and given nine and thirty on his bare back.<sup>1003</sup>

**Samuel Judah**, was the most prominent of the Jewish slave traffickers in Canada.<sup>1004</sup>

**David S. Kaufman** of Texas was a notable proponent of the spread of the slavocracy.<sup>1005</sup>

**Betsy Levi Kokemot** and her son **Louis** of New Orleans, operated a retail store in the 1830s. In 1832, the sheriff seized part of their stock to pay bills and found that:

<sup>997</sup> *EHI*, p. 274; Korn, "Jews and Negro Slavery," p. 185; *EJ*, vol. 2, p. 505.

<sup>998</sup> Korn, "Jews and Negro Slavery," p. 185; Rosenbloom, p. 76.

<sup>999</sup> "Acquisitions," *AJA*, vol. 7 (January, 1955), p. 167.

<sup>1000</sup> *JRM/Docs*, pp. 359-60; Brener, pp. 77-8.

<sup>1001</sup> Ezekiel and Lichtenstein, p. 88.

<sup>1002</sup> Bermon, p. 39; Ezekiel and Lichtenstein, p. 86; Blau and Baron, vol. 1, pp. 206-9; Rosenbloom, p. 80.

<sup>1003</sup> Ezekiel and Lichtenstein, p. 81.

<sup>1004</sup> B. G. Sack, *The History of Jews in Canada* (Montreal: Harvest House, 1965), pp. 52-3.

<sup>1005</sup> Korn, "Jews and Negro Slavery," p. 209; *EJ*, vol. 15, p. 1034.



Betsy and Louis seemed to have caught an inordinate number of runaway Negroes, or stopped Negroes carrying money without proper identification; probably much of their trade was with slave owners.<sup>1006</sup>

**David Cohen Labatt** of Louisiana was devoted to the Confederacy and the preservation of the slave system.<sup>1007</sup>

**Joseph Lasalle** was active in the Louisiana militia and local politics. He owned four female slaves in 1830.<sup>1008</sup>

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**Benjamin D. Lazarus** sold "A Negro named Sam, about Eighty Years of age, diseased, and a Negro Woman named Sylvie about seventy five years of Age," for ninety dollars. Dr. Bertram W. Korn comments on the cruelty of this act:

Perhaps the estate required cash, and undoubtedly the slaves were too old for any useful purpose, but what future could they have at the hands of a purchaser who would be compelled somehow to regain his investment?<sup>1009</sup>

**Jacob Lazarus, Jr.** from Charleston, South Carolina, enslaved more than twenty African hostages.<sup>1010</sup>

**Sampson Lazarus** of Lancaster, Pennsylvania, "had a female slave and a horse and was a shopkeeper," in 1782.<sup>1011</sup>

**Ishak Gabay Letob**, probably of Speightstown, Barbados prepared his will in Portuguese dated August 24, 1698:

To son Jacob Gabay Lettob my slave-girl Juana, so that she may look after him, he being ill, and she is not to be disposed of by him but at his death she is to go to whichever one of his brothers she prefers. To grand-dau. Ribca Ulloa the daur. named Peggy, of said Juana and for her heirs at her death but not otherwise.<sup>1012</sup>

**Rachel Mordecai Lazarus** was "fully aware of the evils of slavery, but, after a fashion, defended this institution in her correspondence with Maria Edgeworth. Rachel contended that the black under chattel slavery was no worse off than the European who suffered under wage slavery."<sup>1013</sup>

**Edwin De Leon** (1828-1891) considered those who opposed slavery to be guided by a "mistaken philanthropy" with a disregard for "Providence" or "God." He was one of the chief Confederate propaganda agents and vehemently supported slavery with the belief that Blacks are the "bearer of burdens; never a conqueror or a king." In 1862, he was sent abroad by Jefferson Davis and Judah P. Benjamin on a secret mission to persuade Britain, France and other countries to grant diplomatic recognition to the [257] Confederacy. He failed after nearly two years and expenditures of \$30,000.<sup>1014</sup>

<sup>1006</sup> Korn, *Jews of New Orleans*, p. 171.

<sup>1007</sup> Shpall, pp. 12-3.

<sup>1008</sup> Korn, *Jews of New Orleans*, pp. 177-319.

<sup>1009</sup> Korn, "Jews and Negro Slavery," pp. 192-93.

<sup>1010</sup> Kap, *JEA2*, p. 18.

<sup>1011</sup> Brener, p. 8.

<sup>1012</sup> Samuel, p. 54.

<sup>1013</sup> *MUSJI*, p. 588.

<sup>1014</sup> *EJ*, vol. 5, p. 1471; Schappes, pp. 398-401; Simonhoff, *Jewish Notables*, p. 378.

**Lewis Leon** was a Confederate jew who said retrospectively: "I still say our Cause was just, nor do I regret one thing that I have done to cripple the North." Author Charles Segal says that this statement "is indicative of Jewish loyalty to the Southern cause."<sup>1015</sup>

**Abraham Levi** was in partnership with Edward Newman in New Orleans. Levi's assets at the outbreak of the war were said to be in the range of \$300,000. Records of some of Levi's transactions for the year 1860 indicate that in January, A. Levi & Co. advanced \$7,000 to James Bogan, a planter in East Baton Rouge Parish. In return, Bogan signed a series of promissory notes that gave A. Levi & Co. a mortgage on his 746-acre plantation and his slaves.<sup>1016</sup>

**Jacob Levin** of Columbia, South Carolina was the leader of his Jewish community in the mid-1800s and a slave trading auctioneer. An acting rabbi, he was quoted in prestigious Jewish periodicals and his wife was director of the Columbia Hebrew Sunday School. He was also the secretary and treasurer of the Hebrew Benevolent Society of Columbia and a grand master of the Masons. On December 17, 1852, he advertised in the *Columbia Daily South Carolinian*, the sale of:

22 Likely Negroes, the larger number of which are young and desirable. Among them are Field Hands, Hostlers and Carriage Drivers, House Servants, & c., and of the following ages: Robinson 40, Elsey 34, Yanaky 13, Sylvia 11, Anikee 8, Robinson 6, Candy 3, Infant 9, Thomas 35, Die 38, Amey 18, Eldridge 13, Charles 6, Sarah 60, Baket 50, Mary 18, Betty 16, Guy 12, Tilla 9, Lydia 24, Rachel 4, Scippio 2.

The above Negroes are sold for the purpose of making some other investment of the proceeds, the sale will therefore be positive.<sup>1017</sup>

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**Arthur Levy** of New York, owned at least one Black woman named "Cresie."<sup>1018</sup>

**Ash Levy** worked with the notorious **Davis** brothers in their slave dealings.<sup>1019</sup>

**Benjamin Levy** (c. 1650-1704) was a New Orleans printer and publisher who bequeathed to his African hostage, "Richard White," the chance to buy his freedom for \$500 from Levy's son, **Alexander**. The deception was that, as a slave, "Richard White" was unpaid. Additionally, "White" was "never to be sold, Mortgaged, or hired out for a longer term than one Year at a time, and never to be hired out of the State of Louisiana."

The elder Levy also instructed that each of his eight remaining hostages named "Harry," "Samuel," "Joseph," "Ellen," "Martha," "Horace," "Millie" and "Richard," be given a token trinket as a "small memorial of their old master."

In 1761, Levy joined coreligionists **David Franks** and **Joseph Marks** in the signing of a petition protesting a duty on imported Blacks.<sup>1020</sup>

**Chapman Levy** (1787-1850) was born in Camden, South Carolina and elected to the state legislature and served as a colonel in the War of 1812. He was a prominent Jewish lawyer who held 31 Black human beings as slaves. He moved to Mississippi and operated a plantation until his death. Levy's will manumitted some of his hostages and retained

<sup>1015</sup> Charles M. Segal *Fascinating Facts About American Jewish History* (New York: Twayne Publications, 1955), 82.

<sup>1016</sup> Elliott Ashkenazi, *The Business of Jew in New Orleans; 1840-1875* (Tuscaloosa: University of Alabama Press, 1988), p. 82.

<sup>1017</sup> *EJH*, p. 274; Korn, "Jews and Negro Slavery," p. 196; *EJ*, vol. 14, p. 1664.

<sup>1018</sup> Schappes, p. 99.

<sup>1019</sup> Berman, p. 167.

<sup>1020</sup> Korn, "Jews and Negro Slavery," p. 186; Korn, *Jews of New Orleans*, p. 152; *EJ*, vol. 11, pp. 156, 1551; Edward D. Coleman, "Jewish Merchants," p. 285; Rosenbloom, pp. 88-9.

others. His mother, Sarah, sold her Black hostage "Kennedy" and an African woman to Levy for \$300.<sup>1021</sup>

**Eugene Henry Levy** of New Orleans was an official in the Confederate Army who said: "The slaves are in their proper sphere as they are at present situated within the boundaries of the Confederacy." The day before General Robert E. Lee surrendered, Levy was captured and soon released. He made his post Civil War sentiments known when he declared that, "Negroes are among the masters and have the inclination to be tyrants. The extermination of this race is a necessary consequence of this state of affairs."<sup>1022</sup>

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**Gershon Levy** and **Hyam Myers** did business with the notorious Indian murderer, Sir Jeffrey Amherst.<sup>1023</sup>

**Hayman Levy** (1721-1789) was born in Germany and came to New York City in 1748. He made his fortune fur trading with the Indians and in the Black Holocaust as owner of several ships. His *Shearith Israel* congregation voted him its president six times.<sup>1024</sup>

**Hyman Levy** was a Jamaican Jewish "specialist" in the Black flesh trade in the late eighteenth century.<sup>1025</sup>

**Isaac Levy** was the brother of **Nathan** (see below) and partner with **David and Moses Franks** in African flesh dealing. He worked in New York, Philadelphia, Boston, and London and was part owner of the slave ship *Crown Cally*. He once brought 117 Africans into bondage.<sup>1026</sup>

**Israel Levy**, a merchant of Charlestown, sold an African man named "Thomas (H)Eskete' to John Evans in 1759.<sup>1027</sup>

**J. Levy** (May be the same as John B. Levy) owned a Louisiana plantation at Ascension Parish with forty-one Black people working his fields at no wage.<sup>1028</sup>

**Jacob Levy, Jr.** (d. 1837) was active in the Congregation *Shearith Israel* of New York and owned slaves named "George Roper," "Mary Mundy," "John Jackson," "Samuel Spures," "Edwin Jackson," "Elizabeth Jackson" and "James Jackson," among others. One of his daughters married **Moses Seixas**, another married **Moses Hays**, and another married **Joseph L. Joseph**, all of whom were slave dealers or owners.<sup>1029</sup>

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**John B. Levy** came to New Orleans in 1828 with 37 Africans on the schooner *Transport*.<sup>1030</sup>

**Joseph Israel Levy**, in his 1786 will, left to the mother of his child Jabica, "five hundred Rupees, and two slave girls and the garden and the house, with everything belonging unto her to be paid to her by my executors..."<sup>1031</sup>

<sup>1021</sup> Rosenwaike, "Jewish Population of 1820," p. 18; Korn, "Jews and Negro Slavery," pp. 185-86; *EJ*, vol. 11, p. 156; *MUSJI*, p. 210; Rosenbloom, p. 89.

<sup>1022</sup> Korn, "Jews and Negro Slavery," p. 212; Simonhoff, *Jewish Participants in the Civil War*, pp. 253-54.

<sup>1023</sup> "Acquisitions," *AJA*, vol. 16 (1964), p. 94.

<sup>1024</sup> *EJ*, vol. 11, p. 157; Simonhoff, *Jewish Notables*, pp. 33-6; Jacob R. Marcus, *Studies in American Jewish History* (Cincinnati: Hebrew Union College Press, 1969), p. 233; Rosenbloom, p. 91.

<sup>1025</sup> *EHJ*, p. 273; *EJ*, vol. 14, p. 1663.

<sup>1026</sup> *EJ*, vol. 11, p. 162; Leo Hershkowitz, "Wills of Early New York Jews (1784-1799)," *AJHQ*, vol. 56 (1966), p. 168; Wolf and Whiteman, p. 24.

<sup>1027</sup> "Acquisitions," *AJA*, vol. 14 (1962), p. 93; Rosenbloom, p. 92.

<sup>1028</sup> Korn, "Jews and Negro Slavery," p. 180.

<sup>1029</sup> Schappes, pp. 134, 599.

<sup>1030</sup> Korn, *Jews of New Orleans*, p. 161.

**Levy Andrew Levy**, described as a "gentlemen," participated in the extermination plot against the Indians by providing them with blankets laced with smallpox. He is listed as a resident of Lancaster, Pennsylvania with "two female slaves and one house." Levy once had a slave "who preferred freedom with the Indians to servitude under Levy. The slave ran off with a local tribe."<sup>1032</sup>

**Lewis B. Levy** of Richmond Virginia was a "manufacturer [of] all kinds of servant's clothing." He sold rags to such slave dealers as the Davis brothers.<sup>1033</sup>

**M. C. Levy** of Charleston, South Carolina had more than twenty African hostages.<sup>1034</sup>

**Moses Levy** (c. 1665-1728) was a New York merchant, distiller, real estate investor, ship and land owner. He became probably the most prominent and wealthiest New York Jew of the 18th century terrorizing Black humans. He was elected constable of his municipal district in 1719 but declined to serve. He was president of his Jewish congregation and died holding that office. Levy's slave trading profits were used to help build the *Shearith Israel* on Mill Street.<sup>1035</sup>

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**Moses Levy** of Charleston, South Carolina was the most successful detective on the Charleston police force. Part of his responsibility was to pursue runaway Blacks.<sup>1036</sup>

**Moses Elias Levy** (1782-1854) was a plantation owner in Florida, Saint Thomas, Virgin Islands and Havana, Cuba. While in England, Levy attacked the evils of slavery in public forums and written pamphlets. In Florida, he used dozens of Black Africans trying to establish a Zionist homeland.<sup>1037</sup>

**Nathan Levy** (1704-1753) came to Philadelphia from London on the same ship (*Myrtilla*) that brought the Liberty Bell. He established an indentured servant placement service with his brother **Isaac**, and on January 3, 1738, they advertised in Benjamin Franklin's *Gazette* for buyers for: "A likely young Negroe Man to be sold by Nathan and Isaac Levy, fit for Town and Country."

In 1741, they teamed up with **David** and Moses Franks to ship their Black victims in from Africa. Levy was a founder of the Jewish community in Philadelphia and bought land for the Jewish cemetery in 1740. He was "undoubtedly the city's richest Jew at the time of his death in 1753."<sup>1038</sup>

**Uriah Phillips Levy** (1792-1862) was a ship captain in the navy before he was twenty, and later a commodore. He held title to Thomas Jefferson's famous estate *Montecello*, and to the Virginia plantation, *Washington Farm* where Black Africans were imprisoned as slaves. He was a member of Congregation *Shearith Israel* in New York and charter member of Washington's Hebrew Congregation. Jacob R. Marcus has written of the contradiction:

<sup>1031</sup> Friedman, "Wills," p. 161.

<sup>1032</sup> Brener, pp. 8-9.

<sup>1033</sup> Korn, "Jews and Negro Slavery in the Old South," *PAJHS*, vol. 50 (1960), p. 184 (plate).

<sup>1034</sup> Rosenwaike, "Jewish Population of 1820," p. 18.

<sup>1035</sup> *EJ*, vol. 11, p. 161; *MEAJI*, p. 51; Rosenbloom, p. 94.

<sup>1036</sup> Korn, "Jews and Negro Slavery," p. 190.

<sup>1037</sup> *EJ*, vol. 11, p. 162; Korn, "Jews and Negro Slavery," p. 180; The area of Levy's land holdings amounted to 36,000 acres which is equivalent to two and a half times the area of Manhattan Island. See Elfrida D. Cowen, "Notes: Moses Elias Levy's Agricultural Colony in Florida," *PAJHS*, vol. 25 (1917), pp. 132-34.

<sup>1038</sup> *EJ*, vol. 11, p. 162; Wolf and Whiteman, p. 24; *MCAJ2*, p. 825; Rosenbloom, p. 95.

Jews in the South knew full well that there was a slave problem, but like the people about them, they did nothing to come to grips with this evil. Though Captain Uriah P. Levy wanted to abolish slavery, his wish did not deter him from running his Virginia plantation with slave labor.<sup>1039</sup>

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**Rabbi Max (Menachem) Lilienthal** (1815-1882) of Cincinnati was a major Jewish leader and ardent supporter of the Southern state's right to kidnap and enslave African people.<sup>1040</sup>

**Alexander Lindo** (1753-1812) was a "major importer of slaves" in the late eighteenth century. He admitted to being responsible for the deaths of over 150 African slaves in the Middle Passage and 20 more upon their arrival in Jamaica, though he was never punished.<sup>1041</sup>

**Moses Lindo** (1712-1774) of South Carolina was a wealthy planter and enslaver of Africans, according to the *Jewish Encyclopaedia*.<sup>1042</sup> He ran an advertisement stating that: "If any person is willing to part with a plantation of 500 acres with 60 or 70 Negroes, I am ready to purchase it for ready money." Lindo imported 49 slaves from Barbados in the 1750s and in 1756, he bought 2 African male children from John Cordon, according to a bill of sale. One of his slave ships was named Lindo Packett.

Lindo was reputed to be one of the best judges of indigo in America or Europe. He was largely responsible for the growth of that industry from 300,000 pounds yearly to over 1,200,000 pounds. "Lindo himself handled millions of pounds of it. He lived to see the indigo industry employ 10,000 slaves," according to Jacob Rader Marcus.<sup>1043</sup>

**Aaron Lopez** (1731-1782) was the most notorious of the slave dealing Jews. He was Newport's leading participant in the Black Holocaust, largest taxpayer and the epitome of the Newport slave dealing Jewish culture. His son-in-law, **Abraham Pereira Mendes**, carried on the murderous trade and built massive wealth in his own right.<sup>1044</sup> Born in Portugal Lopez moved to Newport, Rhode Island in 1752, renounced his Marrano past and built an extensive trans-Atlantic slave dealing empire. "What can be said about this most attractive figure," writes Dr. Marcus, "is that he lived on a baronial scale, maintained an entourage of over thirty persons, including the necessary slaves and hired servants, and had his own stable and two chaises."<sup>1045</sup> He was engaged extensively in smuggling and the owner of between 30 and 40 ships.<sup>1046</sup> By 1749, Lopez was generally

<sup>1039</sup> Korn, "Jews and Negro Slavery," p. 188 note; *EJ*, vol. 11, p. 164; *MUSJI*, p. 587, Rosenbloom, p. 97.

<sup>1040</sup> Korn, *Civil War*, p. 28; *EJ*, vol. 11, p. 243.

<sup>1041</sup> *EHJ*, p. 273; *EJ*, vol. 14, p. 1663.

<sup>1042</sup> *Jewish Encyclopaedia* (New York and London: Funk and Wagnalls Company, (1905 - 1916), vol. 8, p. 93.

<sup>1043</sup> Elzas, p. 50; *El*, vol. 11, p. 259; "Acquisitions," *AJA*, vol. 14 (1962), p. 93; *MEAJ2*, p. 243; *MCAJ2*, p. 618; Kenneth Libo and Irving Howe, *We Lived There Too* (New York: St. Martin's/Marek, 1984), p. 60; Rosenbloom, p. 97.

<sup>1044</sup> *EJ*, vol. 11, p. 488; Simonhoff, *Jewish Notables*, pp. 5-8; *EHJ*, p. 273; Feingold, *Zion*, p. 42; *JRM/Docs*, pp. 384, 416, 446; Bruce M. Bigelow, "Aaron Lopez: Colonial Merchant of Newport," *New England Quarterly*, vol. 4 (1931), p. 757. Also in *Rhode Island Jewish Historical Notes*, vol. 2 (June 1956-April 1958), pp. 4-18; Virginia Bever Platt, "And Don't Forget the Guinea Voyage: The Slave Trade of Aaron Lopez of Newport," *William and Mary Quarterly*, vol. 32, no. 4 (1975), p~ 601; Copies of some original Lopez slave papers are in the *Newport Historical Society Bulletin*, no. 62 (July, 1927); Rosenbloom, pp. 97-8.

<sup>1045</sup> *MCAJ3*, p. 826; Broches, p. 16.

<sup>1046</sup> *MCAJ2*, pp. 789, 793; Stanley F. Chyet, "Aaron Lopez: A Study in Buenafama," *Karp, JEA1*, p. 197; According to Bigelow, Lopez had thirty vessels: "there are 24 vessels in which Lopez was chiefly concerned and which remained in his possession during those years. These consisted of 9 sloops, 3 schooners, 7 brigantines, and 5 ships." The below list of 26 ships, owned wholly or partially by Lopez, was derived from the available historical record including: Bigelow, pp. 760-61, 766; Platt, pp. 602, 603, 607-8 and 608 note; Elizabeth Donnan, *Documents Illustrative of the Slave Trade in America*, 4 volumes (Washington, D.C.: Carnegie Institution of

considered to be one of the largest merchants in the country, shipping every marketable item including molasses, Blacks, rum, pork and bottled beer.<sup>1047</sup> He owned a wharf, arranged for building, chartering, and outfitting the vessels, hired captains and crews, and kept detailed accounts.<sup>1048</sup>

Lopez reportedly launched his career as a slave merchant late in 1761 when he and **Jacob Rodriguez Rivera** began to outfit their jointly owned brigantine *Grayhound* for an African voyage.<sup>1049</sup> On January 7, 1763, William Pinnegar captained a Lopez ship which delivered 134 Africans to Lopez's Jewish [264] agents in South Carolina, Da Costa and Farr.<sup>1050</sup> Four captains made thirteen of the voyages, two of whom died in Lopez's service.<sup>1051</sup> Below are the recorded slaving voyages of Aaron Lopez in the years 1764 through 1774.<sup>1052</sup>

Sloop *Spry*, Capt. Willaim Pinneger, July 16, 1764 - May 22, 1766, stopping at Barbados, Jamaica, and New York on the return voyage. The cargo included iron hoops, iron chains and slave shackles.<sup>1053</sup> Slaves sold: 57.

Brig *Africa*, Capt. Abraham All, May 3, 1765 - July 11, 1766. Slaves sold at Kingston: 45.

Sloop *Betsey*, Capt. Nathaniel Briggs, July 22, 1765 - August 21, 1766. Slaves sold at Kingston: 40.

Brig *Sally* (the *Spry* rerigged), Capt. Nathaniel Briggs, August, 1766 - July 1767. Slaves sold at St. Kitts: c. 33.

Brig *Africa*, Capt. Abraham All, October 20, 1766 - January 9, 1768. Slaves sold at Kingston: 69.

Brig *Hannah*, Capt. Nathaniel Briggs, May 3, 1768 - May 4, 1769. Slaves sold in South Carolina and Barbados: 63.

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Washington, 1930), vol. 3, pp. 226, 265 note, 272-76; Marc Lee Raphael, *Jews and judaism in the United States: A Documentary History* (New York: Behrman House, Inc., 1983), p. 28; "Items Related to the jews of Newport," PAJHS, vol. 27 (1920), p. 213. Of these, only the ones definitively recorded as having transported slaves are included in the section of this report entitled "Slave Ships and jews."

<b>Ships Owned by Aaron Lopez</b>			
<i>Active</i>	<i>Coaxel</i>	<i>Grayhound</i>	<i>Ocean</i>
<i>Africa</i>	<i>Diana</i>	<i>Hannah</i>	<i>Ranger</i>
<i>America</i>	<i>Dolphin</i>	<i>Hope</i>	<i>Royal Charlotte</i>
<i>Ann</i>	<i>Eagle</i>	<i>Industry</i>	<i>Sally</i>
<i>Betsy</i>	<i>Friendship</i>	<i>Jacob</i>	<i>Spry</i>
<i>Charlotte</i>	<i>George</i>	<i>Mary</i>	<i>Venus</i>
<i>Cleopatra</i>		<i>Newport Packet</i>	

<sup>1047</sup> Broches, p. 13; Rhodes, p. 9.

<sup>1048</sup> Platt, p. 602.

<sup>1049</sup> Rawley, p. 368.

<sup>1050</sup> MCAJ3, p. 1504; Platt p. 603.

<sup>1051</sup> Rawley, p. 369.

<sup>1052</sup> Platt, pp. 603, 608; See also Rawley, p. 371: "As in the case of Lopez, the slave ships were small; 70 Negroes for the first voyage, 94 for the second, 58 for the third, and 50 for the last, in all 265. Mortality was low on these voyages. Captain Rogers buried 2 slaves on the African coast and another after arrival at Barbados. On the second voyage only one death occurred, and on the third voyage only four deaths were recorded, 3 men and 1 woman."

As a smuggler of slaves he would not have reported or kept records of such transactions and Lopez's bookkeeping was notoriously unconventional.; Chyet, p. 199.

<sup>1053</sup> Chyet p. 199.

Sloop *Mary*, Capt. William English, June 4, 1770 - spring 1771. Slaves sold in Barbados: c. 57.

Ship *Cleopatra*, Capt. Nathaniel Briggs, July 1770 - 1771. Slaves sold in Barbados: 96.

Ship *Cleopatra*, Capt. Nathaniel Briggs, June 16, 1771 - May 27, 1772. Slaves sold in Barbados: 230.

Brig *Ann*, Capt. William English, November 27, 1772 - winter 1773-74 (arrived in Jamaica October 8, 1773). Slaves sold at Kingston: 104.<sup>1054</sup>  
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<sup>1054</sup> "Some Old Papers Relating to the Newport Slave Trade," *Newport Historical Society Bulletin*, no. 62 (July, 1927), pp. 14-15: 'When the Brigantine was thus ready to sail her owners gave to Captain English the following orders:

Newport, November, 1772

Capt. William English

Sir:

...When please God you arrive there safe convert your cargo into good slaves; on the best term you can; You are not insensible that lying any considerable time on the Coast, is not only attended with a very heavy expense, but also great risk of the Slaves you may have on board. We therefore would recommend to you dispatch, even if you are obliged to give a few gallons more or less on each slave. We here enclose you David Mill Esq. of Cape coast Castle's receipt for twenty seven men and thirteen women Slaves, left in his hands by Capt. Briggs the last voyage on our accounts payable to his or our order, which we have made payable to you; When you have finished the sales of your Cargo, apply to the said Mr. Mill and receive from him the above mentioned slaves, which from his universal character, we are confident he will not only immediately comply but will also deliver you slaves to your satisfaction; To these slaves we desire you'll put some particular mark that may distinguish them from those of the Cargo, so that their sales in the West Indies may be kept by itself, for the Insurance on these is not blended with the Cargo.

You are to be particularly careful, that as soon as you have got your slaves on board, and before you leave the Coast you are to fill up two Sets of bills of lading; The one mentioning the number of Slaves you have on board, bought with your Cargo, which are two-thirds on acct. of Aaron Lopez and the other third on account of Jacob Rod Rivera; And another set for the forty slaves you receive from Mr. Mill, those are one-half on each our Acct., and remit us by two different Oppts, One of each of these bills of lading, and the third carry with you; for in case of accident (which God forbid) we have no other way of proving our interest, than by a bill of lading.

When thus you have finished your trade on the Coast, you are to proceed directly to the Island of Jamaica when if you arrive in any time between the first of December and the first of July, you are to go directly to Savanah La Mar, and there deliver your whole quantity of slaves on our Acct. to Capt. Benjamin Wright, in whose hands we shall lodge whatever future orders we may have occasion to give you; But if you arrive off of Jamaica in any time between the month of July and the first of December, then you are not to proceed to Savanah La Mar, but to Kingston in that Island, and there apply to Mr. Thomas Dolbeare merchant there, to whom you are to deliver your slaves on our Accts and in whose hands we shall also lodge, whatever orders we may find necessary further to give you, and if on inquiry you find when you arrive at Kingston, that Capt. Wright is in any part of the Island, you are desired to send him immediate intelligence of your arrival, but this is not to prevent the delivery of the Slaves to Mr. Dolbeare as aforesaid, and should Capt. Wright not be at Savanah La Mar when you arrive there, nor in any part of Jamaica, in that case dispatch an express to Mr. Dolbeare at Kingston, and follow what orders you may receive from him. Either Capt. Wright or Mr. Dolbeare will have orders to load our Brig with the produce of the Island if the season of the year will permit it. Therefore as soon as you have delivered your slaves, and your vessel ready, proceed directly back to this port.

The experience you have in the Guinea trade and the raised opinion we have of your integrity and care render it unnecessary for us to give you any particular charge in respect to the sales, and purchase of your Cargo, nor to remind you that you keep a watchful eye on the slaves during the time you may have them on board. We expect you [to] embrace every opportunity to let us hear from you at any of the ports you may be at, Not in the least doubting, but your conduct will fully answer all our expectations. We conclude wishing you a pleasant prosperous voyage and safe return to your family in health, we are

Your friends and owners,

Jacob Rod Rivera,

Aaron Lopez

Ship *Africa*, Capt. Nathaniel Briggs, April 22, 1773 - August 1774. Slaves sold in Jamaica: c. 49.

Ship *Cleopatra*, Capt. James Bourk, June 30, 1773 - August 1774, Cargo consigned to Briggs. Slaves sold in Jamaica: c. 77.

Brig *Ann*, Capt. William English, spring 1774 - March 1775. Slaves sold in Jamaica: 112.

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Mortality on these voyages was extremely high as this passage from the *William and Mary Quarterly* suggests:

Captain Briggs had taken aboard twenty-one slaves at the Windward Coast south of Cape Verde, ten at Cape Mount on the Grain Coast, and sixty-seven along the Gold Coast - a total of ninety-eight. However, as Lopez informed his London correspondent, William Stead, there was severe loss of life at sea, and much sickness among the survivors forced a hurried sale at St. Kitts. Sally's log records the burial of six slaves at sea, dead "with the feaver and flox"; the loss was doubtless much heavier, as the log does not cover a four-month period of coasting southward and eastward from the Windward Coast to Cape Coast Castle... The figure, given above, of thirty-three slaves sold is calculated from the sum realized on the sale of the survivors, who may have been more numerous than this but of low value because of their debilitated condition.<sup>1055</sup>

The *Cleopatra* was assumed to have experienced very heavy mortality, according to Lopez biographer Virginia Bever Platt, because the ship had carried a "much higher number of 230 blacks to Barbados on her next voyage."<sup>1056</sup> Using this reasoning and simple mathematics, one could conclude that as many as, or more than, 287 Black Africans may have lost their lives in these two voyages of the *Cleopatra* alone.

In the last recorded voyage of the *Ann*, "[Captain] English reached Kingston on October 7, having lost five slaves on the voyage but with his people apparently healthy. By the time the sale could be made, two more had died and the prevalence of 'the Swelling' among the remainder caused a drastic reduction in their value..."<sup>1057</sup>

Lopez's other commercial ventures were sometimes called into question. One Caribbean trader bitterly complained in a series of letters about the quality of the lumber, flour, and fish cargoes dispatched from Newport - consignments that often arrived out of season or in leaky vessels to which he had to give time and attention. Flour, too often was of low grade; staves and hoops for the making of molasses hogsheads were often worm [267] eaten and fish was putrid from being packed in insufficient brine. He found it difficult to dispose of such cargoes and implied that slave cargoes were casier to handle and more profitable.<sup>1058</sup>

Dr. Marcus discusses the household and business of Lopez and his utter dependency on free Black labor:

Lopez always maintained a staff of Negro domestics and in addition often hired Negro slaves from their masters, though in his papers such laborers were always referred to as servants, never as slaves. At least half a dozen negroes were usually employed at one time at the Lopez shop, storehouse and wharf. For his living quarters, Lopez supplemented his Negro domestics by hiring an Indian woman to wash and scrub and a white seamstress to sew and make garments for the family and the Negro household servants.<sup>1059</sup>

<sup>1055</sup> Platt, p. 605, and on p. 614: "The price of slaves was high, amounting to 210 to 220 gallons of rum per slave.

<sup>1056</sup> Platt, P. 608; Another reference to a slave dying while in bondage to Lopez occurs in a news item in the *Newport Mercury* on September 16, 1771, reporting on the "drowning of Negro boy of Lopez at his wharf." See Rhodes, p. 12.

<sup>1057</sup> Platt, p. 614.

<sup>1058</sup> Platt, p. 611.

<sup>1059</sup> MCAJ2, p. 574; For Lopez's and Rivera's ownership of slaves see *Census of the Inhabitants of the Colony of Rhode Island and Providence Plantations, Taken by Order of the General Assembly in the Year 1774* (Providence, Rhode Island, 1858); According to Platt, p. 607: "Both Lopez and Rivera owned slaves - Lopez held five,



Lopez took 27 of these slaves to Leicester, Massachusetts when fleeing the British attack on Newport.<sup>1060</sup>

It was also Lopez who was identified as the primary Newport merchant who ignored the non-importation protest of British tax policies organized by the Revolution-era colonists. The man who fingered Lopez was Ezra Stiles, a leading clergyman and President of Yale University. He referred to Lopez in his Diary as "a Merchant of the first Eminence; for Honor and Extent of Commerce probably surpassed by no Merchant in America."

Journeying to Rhode Island with his wife and family on May 28, 1782, he passed Scott's Pond, near Providence and was thrown by his horse into quicksand where he drowned.<sup>1061</sup>

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**Haham Eliahu Lopez**, the spiritual head of the Barbados Jews of the late seventeenth century, said that he "would certainly continue in enjoyment of his own two negro attendants."<sup>1062</sup>

**Moses Lopez** purchased a Black woman from John Roosevelt. The sale was witnessed by **Judah Hays** and **Jacobus Roosevelt**.<sup>1063</sup>

**Rachel Lopez** lived in Bridgetown, Barbados with a family of four and "one negro."<sup>1064</sup>

**Aaron Baruch Louzada** lived with his family in Broad Street, Bridgetown, Barbados, attended by five Black slaves.<sup>1065</sup>

**Rachell Baruh Louzada's** will in Portuguese, dated October 29, 1703 required her sons Solomon and Jacob to "sell everything in the house, goods, jewels, silver, gold & copper, also slaves, & to pay all my debts, funeral expenses, & doctors bills... To my daughter **Hannah Baruh Louzada** a negress named Esperansa, & a diamond ring, also £25 current money with which to commence seeking a livelihood, & that she may live in sisterly harmony with her brothers... as God commands."<sup>1066</sup>

**James Lucena** was a Portuguese cousin of **Aaron Lopez** who found revenue as a shipper in the African slave trade. A refugee from the Portuguese Inquisition, he came to Rhode Island in the early 1750s claiming to be a Catholic. In June of 1768, he wrote to Lopez asking instructions as he prepared for a voyage to Africa to kidnap innocent Africans. In the letter he establishes that it was customary for ship owners to pay their captains with slaves.

Lucena reportedly enslaved at least nine and as many as twenty Africans and owned 750 acres in Georgia when the trustees of that colony introduced slavery in 1749. He was a justice of the peace in 1766, and in 1771 he owned 1000 more acres and "sent

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Rivera twelve in 1774 - and employed them, with those of other owners, in the unpleasant work of 'trying' or rendering the whale head matter for the making of candles."

<sup>1060</sup> MCAJ3, p. 1289.

<sup>1061</sup> See this report "Jews and the American Revolution" for more on the activities of the Newport Jews regarding the non-importation protests of the colonists leading to the Revolutionary War. Also Jankowsky's *The American Jew*, p. 13; MEAJI, pp. 142-43; Rawley, p. 368, states that "Aaron Lopez, within a few years stood in the forefront of Newport slave merchants."; "An Historical Review of New England Life and Letters," *The New England Quarterly*, vol. 4 (1931), p. 776 and also in *Rhode Island Jewish History Notes*, vol. 2 (June 1956-April 1958), pp. 4-18, See also Dexter, *The Literary Diary of Ezra Stiles*, vol. 3, pp. 24-5.

<sup>1062</sup> Samuel, p. 7.

<sup>1063</sup> "Acquisitions," *AJA*, vol. 13 (1961), p. 117; Rosenbloom, p. 99.

<sup>1064</sup> Samuel, p. 43.

<sup>1065</sup> Samuel, p. 23.

<sup>1066</sup> Samuel, pp. 80-1.

a vessel to Jamaica for a parcel of Negroes."<sup>1067</sup> On March 21, 1770 he placed the following advertisement in the *Savannah Georgia Gazette*:

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RUN AWAY from the subscriber, on Friday last, A NEGROE FELLOW, named SAM, about 22 years old, and about 5 feet 6 inches high, is well known in and about Savannah, has his country marks on each side his face thus 1 1 1, his teeth remarkably wide apart, and speaks very good English, had on when he went away a dark grey cloth double breasted waistcoat and a white negroe cloth under jacket, a pair of green negroe cloth long trowsers, and a round sailor's cap. Whoever delivers him to me at Savannah shall have a reward of twenty shillings, and all reasonable charges.

James Lucena

N.B. Said negroe is suspected to be concealed on board some vessel, and I forewarn the masters of vessels from carrying him off, as they may depend on being prosecuted to the utmost rigour of the law.<sup>1068</sup>

**Abraham De Lyon, Sr.** arrived in Savannah, Georgia in 1733, and later held eighteen Black hostages against their will.<sup>1069</sup>

**Abraham De Lyon** (may be the same as above) left his Savannah, Georgia wine making business due to "the want of Negroes... whereas his white servants cost him more than he was able to afford."<sup>1070</sup>

**Isaac Lyons** of Columbia, South Carolina owned a plantation and held numerous African citizens against their will. He imported eight Blacks in 1763.<sup>1071</sup>

**Samuel Maas** of Charleston, according to Professor Marcus, took

only four weeks to be convinced that blacks had to be watched, disciplined, and, if necessary, ruthlessly punished. Slavery he agreed, was a sound institution; the Southern economy was built on black labor. The black made an ideal workhand, for only he, stemming from the torrid African lands, could tolerate the humidity, intense heat, and backbreaking labor of the Carolina lowlands. Undoubtedly, Maas was influenced in his views by his uncle and by the luxury of the well-appointed home with its massive silver service and numerous, obsequious slaves ready to 270] respond to his slightest nod - all this impressed Maas mightily.<sup>1072</sup>

**Esther Marache** sent her "mulatto wench" out to peddle cakes, but [did] not want her admitted into anyone's home.<sup>1073</sup>

**A. J. Marks** (This may be Alexander Marks; 1788-1861) was the acting rabbi in New Orleans in the 1830s, and owned eleven Africans according to the 1840 census.<sup>1074</sup>

**Joseph Marks** signed a petition from a group of Philadelphia merchants against a tax on Negroes in 1761. Joining him were Jews, **David Franks** and **Benjamin Levy**.<sup>1075</sup>

**Mark Marks** was deputy sheriff of Charleston in 1822, part of whose job was to punish runaway Blacks.<sup>1076</sup>

**Mordecai Marks** (1739 or 1740-1797) was a merchant and farmer "who owned his own trotting and pacing mares, a Negro slave, and a small library."<sup>1077</sup>

<sup>1067</sup> *MEAJ2*, pp. 321-24; *MCAJ3*, pp. 1242, 1467

<sup>1068</sup> Windley, vol. 4, p. 44.

<sup>1069</sup> Rosenwaike, "Jewish Population of 1820," p. 19; *EJ*, vol. 7, p. 429; Rosenbloom, p. 102.

<sup>1070</sup> Brenner, p. 4; Edward D. Coleman, "Jewish Merchants in the Colonial Slave Trade," *PAJHS*, vol. 34 (1938), p. 285.

<sup>1071</sup> Korn, "Jews and Negro Slavery," p. 180; *MEAJ2*, p. 322.

<sup>1072</sup> *MUSJI*, p. 588.

<sup>1073</sup> *MCAJ3*, p. 1505.

<sup>1074</sup> Korn, "Jews and Negro Slavery," p. 196 note; *EJ*, vol. 8, p. 125; Rosenbloom, p. 106.

<sup>1075</sup> Edward D. Coleman, "Jewish Merchants," p. 285.

<sup>1076</sup> Korn, "Jews and Negro Slavery," p. 190; *EJ*, vol. 5, p. 161.

**Isaac Rodrigues Marques** (d. 1706 or 1707) was a New York merchant, importer and shipowner from Denmark who dictated in his will that a "good serviceable negro woman" be purchased to serve his "dear mother" after his death.<sup>1078</sup>

**Joseph Marx** (1771 or 1772-1840) was born in Hanover, Germany and moved to Richmond, Virginia where he engaged in large real estate transactions. He was an associate of Thomas Jefferson and active in the Jewish community while holding 11 Blacks against their will to perform hard labor at no pay.<sup>1079</sup>

**Abraham Pereira Mendes** (1825-1893) was a Jamaican rabbi, the son-in-law of Jacob Rodriguez Rivera, and made his money as a slave trader. On May 4, 1752, he advertised the following:

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To be sold by Abraham Pereira Mendes, a Parcel of Likely young Negroes, Piemento, Old Copper, Coffee, etc... If any Person has a Mind to purchase any of the Goods mentioned, they may enquire of Mr. Daniel Gomez.<sup>1080</sup>

In 1767, when on a mission to Jamaica, Mendes reported back to his father-in-law that a consignment of Negroes was "in such poor order" because of the storage conditions that he could not do anything but sell them off cheaply:

To my great surprise I found the negroes nothing to what I expected... Captain All's small cargo, however, turned out as we see to consist almost entirely of "refuse slaves," and Captain All himself fell ill.<sup>1081</sup>

**Joseph Mendes**, of the town of Speights in the Parish of St. Peters, Barbados, prepared his will in English dated February 17, 1700:

To my dear & loving wife Rachel M. 3 Negro Slaves, Mary, Astor she & her boy Matte & the Issue or Offspring of their bodies for ever... To son Moses M. £1000 on marriage or 21st birthday (which shall first happen) & for ever one Negro Woman named Hagar & the issue or offspring of her body & 2 negro boys named Jack Cogor & Tom. To daughter Sarah £1000 on marriage or 18th birthday (which shall first happen) & for ever one negro woman named Mary & a Negro girl named Evare & the issue... of their bodies. To daughter Luna £1000 on marriage or 18th birthday (which shall first happen) & £40 [so] that 2 young negroes be bought for her forever... Ex'ors may sell all such Lands houses & Negroes as I have in this Island for the better adjusting their Accounts.<sup>1082</sup>

**Jacob Defonseca Meza** of Barbados owned "a certain Molatto woman Isabella."<sup>1083</sup>

**Abraham Bueno De Mezqueto** (Mesquita); Probably a son of **Benjamin Bueno de Mesquita** who, with two sons, was banished from Jamaica on August 16, 1665. Abraham owned a plantation at Barbados in 1692, and was recorded as a slave [272] owner in the census of 1707.<sup>1084</sup>

**Gustavas Meyers** was a staunch supporter of slavery and a Jewish leader.<sup>1085</sup>

**Moses Michal** (or Michaels, c. 1685-1740) was born in Germany and was a New York merchant in partnership with Michael Asher of Boston. By 1730, he was the largest im-

<sup>1077</sup> Marcus, *Studies in American Jewish History*, p. 79; Jacob Rader Marcus, "Light on Early Connecticut Jewry," *AJA*, vol. 1 (January, 1949), p. 26.

<sup>1078</sup> Friedman, "Wills," p. 149; See also Libo and Howe, pp. 46-7, Rosenbloom, p. 109.

<sup>1079</sup> Rosenwaike, "Jewish Population of 1820," p. 19; Rosenbloom, p. 109.

<sup>1080</sup> Daniel Gomez was also Jewish (see above). Feldstein, p. 12; *EJ*, vol. 11, p. 1343 and vol. 12, p. 1043; Kohler, "New York," p. 82.

<sup>1081</sup> Pope-Hennessy, p. 240; Donnan, vol. 3, pp. 225-26. See discussion of White mortality in the slave trade in Philip D. Curtin, *The Atlantic Slave Trade: A Census* (Madison: University of Wisconsin Press, 1969).

<sup>1082</sup> Samuel, pp. 54-5, 57.

<sup>1083</sup> Samuel, p. 80.

<sup>1084</sup> Malcolm H. Stern, "Some Notes on the Jews of Nevis," *AJA* (October, 1958), p. 156.

<sup>1085</sup> Feingold, *Zion*, p. 89.

porter among the Curaçaoan Jews. He was a member of *Shearith Israel* and enslaved at least two Blacks named "Tham" and "Prins"<sup>1086</sup>

**Abigail Minis** (1701-1794); In 1740, many Jews left Savannah, Georgia because of the restriction against slavery. Ms. Minis and family stayed, waited for the law to change, and then forced at least 17 Blacks to work her 2,500 acre farm. Her son Philip was president of Savannah's Congregation *Mikveh Israel*. Minis named three of the Africans, "Sue," "Lizzy," and "Sandy."<sup>1087</sup> He advertised in the *Savannah Georgia Gazette*, on June 28, 1775:

RUN AWAY, A CREOLE NEGROE FELLOW, named Charles, well known in Savannah. Ten shillings reward will be given on delivery of him to Philip Minis.<sup>1088</sup>

**Isaac Miranda** was an active trader and land owner in Lancaster County in 1720. In 1730, the Indians filed a formal complaint against Miranda who they claimed defrauded them. According to historian David Brener, "In all probability it was the gullibility and childish wants of the Indians which made them give their valuable furs in exchange for trinkets, mirrors, rum and blankets. Such was the nature of Indian traders."<sup>1089</sup>

**Moline Family** was run out of San Domingo in 1793 when the Africans revolted against the White man's slave society. They brought with them some African captives, branded with the Moline name, to work for them in Pennsylvania. Another source lists a Solomon Moline from Cape François, who fled to [273] Philadelphia in 1792 with his family and slaves.<sup>1090</sup>

**Manoel Rodrigues Monsancto** of Brazil, was charged with openly professing Judaism by Inquisitional authorities in 1646. He held a woman from Guinea named "Beatriz," and her "mulatto" daughter "Rachel," as slaves.<sup>1091</sup>

**Monsanto Family** of Louisiana included **Benjamin, Isaac, Manuel, Eleanora, Gracia** and **Jacob**. They made frequent purchases of Blacks including twelve in 1785, thirteen and then thirty-one in 1787, and eighty in 1768. In 1794, Benjamin sold "Babet," a Black woman, to Franco Cardel. Manuel sold two Blacks from Guinea named "Polidor" and "Lucy" to James Saunders for \$850 in silver. As individuals they were owners of Africans whom they named "Quetelle," "Valentin," "Baptiste," "Prince," "Princess," "Ceasar," "Dolly," "Jen," "Tanchonet," "Rozetta," "Mamy," "Sofia," and many others. Isaac repeatedly mortgaged four of these when in financial trouble.

Benjamin Monsanto of Natchez, Mississippi entered into at least 6 contracts for the sale of his slaves which would take place after his death. Gracia bequeathed nine Africans to her relatives in her 1790 will, and Eleanora also held Blacks as slaves. Manuel Jacob Monsanto entered into at least 12 contracts for sale of slaves between 1787 and 1789 in Natchez and New Orleans, Louisiana.<sup>1092</sup> "His family consists of himself and seven Negroes."<sup>1093</sup> Later, "Jacob Monsanto, son of Isaac Rodrigues Monsanto, one of

<sup>1086</sup> Hershkowitz, "Wills (1704-1740)," p. 360; Rosenbloom, p. 112.

<sup>1087</sup> *MEAJ2*, pp. 357-61; *EJ*, vol. 12, p. 32; *MCAJ3*, p. 1467; Simonhoff, *Jewish Notables*, pp. 17-20; Korn, "Jews and Negro Slavery," p. 180; Marcus, *The American Jewish Woman*, p. 26; *MUSJ1*, p. 210; Rosenbloom, p. 113.

<sup>1088</sup> Windley, vol. 4, pp. 66, 195.

<sup>1089</sup> Brener, p. 2.

<sup>1090</sup> Wolf and Whiteman, p. 191; Rosenbloom, p. 116.

<sup>1091</sup> Arnold Wiznitzer, *Jews in Colonial Brazil* (Morningside Heights, New York: Columbia University Press, 1960), p. 60.

<sup>1092</sup> *EHJ*, p. 274; *JRM/Docs*, p. 456; Korn, *Jews of New Orleans*, pp. 10, 17, 18, 21, 26, 27, 36-40, 44, 47-9, 57-66, *EJ*, vol. 14, p. 1664 and vol. 12, p. 1041; Blau and Baron, vol. 3, p. 799; "Acquisitions," *AJA*, vol. 3 (1951), p. 43; Libo and Howe, p. 63; Rosenbloom, p. 116.

<sup>1093</sup> Korn, *Jews of New Orleans*, p. 59.

the very first known jews to settle in New Orleans, owner of a several-hundred-acre plantation at Manchac, fell in love with his slave, Mamy or Maimi William. Their daughter Sophia, grew up to be a lovely quadroon.<sup>1094</sup>

An excerpt of one of Benjamin's many slave contracts follows:

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Be it known to all to whom these presents shall come, that I Benjamin Monsanto do really and effectually sell to Henry Manadu a negro wench named "Judy," aged Eighteen years, native of Guinea, for the sum of four hundred Dollars in all the month of January in the year one thousand Seven hundred and ninety one, and paying interest at the rate of ten per cent for the remaining two hundred and fifty Dollars until paid; said negro wench being and remaining mortgaged until final payment shall have been made; wherewith I acknowledge to be fully satisfied and content, hereby renouncing the plea of non numerata pecunia, fraud, or others in the case Whatsoever; granting formal receipt for the same. For which said consideration I do hereby resign all right, title, possession and claim, in and to the said Slave, all of which I transfer and convey to the Said Purchaser and his assigns, to be, as his own, held and enjoyed, and when fully paid for, Sold, exchanged, or otherwise alienated at pleasure in virtue of these presents granted in his favor in token of real delivery, without other proof of property being required, from which he is hereby released, binding myself to maintain the validity of this present sale in full form and right in favor of the Purchaser aforesaid, and granting authority to the Justices of his Majesty to compel me to the performance of the same as if Judgment had already been given therein, renouncing all laws, rights, and privileges in my favor whatsoever. And I the said Henry Manadu being present, do hereby accept this Instrument in my favor, receiving said negro Wench as purchased in the form and for the consideration therein mentioned and contained, wherewith I am fully satisfied and content, hereby renouncing the plea of non numerata pecunia, fraud, or other considerations in the case Whatsoever; granting formal receipt for the same. Done and executed, in testimony thereof, at the post of Natchez, this nineteenth day of the month of February in the year one thousand seven hundred and ninety...<sup>1095</sup>

Benjamin Monsanto, sold land and "a Dwelling House, Store, and two other buildings, for which I have received payment in a negro, named 'Nat;' to my full satisfaction." Another contract stipulated "that Don Louis Faure is bound to defend the said sale in case the negro shall be claimed by any other Person."

In a 1792 contract, Benjamin mortgaged his Black slaves:

I do hereby specially mortgage three slaves to me belonging, namely Eugene and Louis, aged twenty four years each, the first [275] named of the Senegal nation and the second of the Congo nation; and a Negro Woman named Adelaide, aged twenty eight years, also of the Congo nation; which said slaves I warrant free from mortgage or other incumbrance, as I have made appear by certificate from the Recorder of mortgages; and which said slaves I promise and engage shall not be sold nor otherwise alienated during the term of this obligation...<sup>1096</sup>

**Major Alfred Mordecai;** Born in Warrenton, North Carolina, he completed West Point and in 1861 was assigned to the army arsenal at Watervliert, New York. He resigned his commission rather than fight against the Confederates and made these observations of the African and slavery:

[I have] a sort of repugnance to the Negroes which has increased upon me as I have been less and less associated with them. Therefore, I have never wished to make a home among them. This feeling is, naturally enough, much stronger on the part of my family; we have seldom spoken of it, but I am sure that it would be utterly repugnant to the feelings of my wife and daughters to live among slaves, and if it can be avoided, I should be extremely loathe to oblige them, by residence and habit, to overcome this repugnance, even supposing it possible... I have no doubt that the race is in a better condition here than they are as savages in Africa, or than they would be as free men, from all the experience we have seen. But I never wished to be one of the agents in thus bettering their condition... and I am utterly averse to any participation in the schemes for destroying or weakening the hold of the masters on their slaves, unless they themselves are willing to abandon it.<sup>1097</sup>

<sup>1094</sup> Sharfman, p. 187.

<sup>1095</sup> Blau and Baron, vol. 3, pp. 847-48.

<sup>1096</sup> Blau and Baron, vol. 3, p. 850.

<sup>1097</sup> Bertram W. Korn, "The jews of the Confederacy," *AJA*, vol. 13 (1961), pp. 29-30; Bermon, p. 165.

In his letter of March 17, 1861 to brother **Samuel**, Mordecai defended slavery as a constitutional right:

... it appears to be sufficient to know that at the formation of our government slavery existed all over the land and was expressly protected by the Constitution from being interfered with by any authority but the states themselves; that therefore the people who have retained it are entitled to the enforcement of their constitutional rights with regard to it both in the letter and the spirit.<sup>1098</sup>

Furthermore, Mordecai firmly believed that the maintenance of [276] slavery was the result of the activities of Northern abolitionist and condemned abolitionism which had "grown to a fearful extent within a few years."<sup>1099</sup>

Mordecai's Southern relatives had been slaveholders as far back as he could remember; indeed, his brother George, a wealthy Raleigh businessman, owned about one hundred slaves.<sup>1100</sup>

**Augustus Mordecai**, brother of Emma, owned a plantation called Rosewood in North Carolina, with many slaves.<sup>1101</sup>

**Benjamin Mordecai** of Charleston, dealt in huge sales of Blacks and penned them up like livestock next to his warehouses. At least one of his captives was named "Abram" or "Abraham." Of his participation in the Civil War the Boston Transcript reported that Mordecai "has presented to his belligerent state and city \$10,000, to aid the purpose of secession, with the offer besides of a large number of negroes to work in the cause..."<sup>1102</sup>

In 1857, he advertised in the Charleston *Courier*, "Prime Field Negros and House Servants" for sale.<sup>1103</sup> They included:

Coachmen and House Servants	Cooks, Seamstresses, Washers and Ironers
Tom, 25 years of age	Elvy, 18
John, 21	Ainelia, 22
Lilbum, 24	Lydia, 40
Isaac, 22	Louisa, 40
	Patsy, 19; Nurse

Field Hands and Laborers		
Caroline, 17	Moses, 33; woodworker	Nancy, 20; with 2 children
Betsy, 17	Henry, 20	Susan, 30
Catherine, 16	Lawrence, 45	Caroline, 18
Octavia, 16	Dave, 25; laborer	Benjamin, 25
Mary, 28	Henry, 22; tailor	Sain, 16; ploughboy
Sarah, 30; w/ child	Lucy, 19	Lindsay, 27
Sarah, 18	Margaret, 16	Isaac, 18
Saunders, 22	Milly, 17	Byron, 22
Sampson, 30	Salina, 16	Nat 30; laborer and sailor

<sup>1098</sup> Korn, "The Jews of the Confederacy," p. 16-19.

<sup>1099</sup> Stanley L. Falk, "Divided Loyalties in 1861: 'The Decision of Major Alfred Mordecai,'" *PAJHS*, vol. 48 (1958-59), pp. 148-49.

<sup>1100</sup> Falk, pp. 149-50.

<sup>1101</sup> *JRM/Memoirs* 3, P. 324.

<sup>1102</sup> Korn, *Civil War*, p. 159; Segal, *Fascinating Facts*, p. 84; Harry Golden, *Our Southern Landsman* (New York: G. P. Putnam's Sons, 1974), p. 223.

<sup>1103</sup> *EHJ*, p. 274; Korn, "Jews and Negro Slavery," p- 198 note; *EJ*, vol. 14, p. 1664.

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Mordecai regularly shipped slaves to New Orleans between 1846 and 1860 and bought at least 102 slaves at Charleston district judicial sales of the 1850s.<sup>1104</sup>

**Emma Mordecai** was a Jewish relative of the Gratz and Hays families who enslaved several Black Africans. She described in her journal how the Jews participated in the lynching of Nat Turner's rebel forces by burning off the foot of an innocent Black man and cutting off the ear of another. They then rubbed sand into their wounds and horse-dragged them to their death.<sup>1105</sup>

The slaves of Emma Mordecai included "George," "Cyrus," "Massie," "Mary," "Georgiana" and possibly "Phil," "Lizzy" and "Elick." She said of the freed Blacks: "They are as ill-bred as old Lincoln himself.... They will now begin to find out how easy their life as slaves had been, and to feel the slavery of their freedom."<sup>1106</sup>

**George Washington Mordecai** was a wealthy Raleigh, North Carolina plantation owner, bank president and slave driver who owned at least one hundred Black Africans. He wrote to a northern Republican in 1860: "I would much sooner trust myself alone on my plantation surrounded by my slaves, than in one of your large manufacturing towns when your labourers are discharged from employment and crying aloud for bread for themselves and their little ones."<sup>1107</sup>

**Jacob Mordecai** of Henrico County, Virginia held more than twenty African hostages.<sup>1108</sup>

**Mordecai Moses Mordecai**, a Russian Jewish businessman in Pennsylvania, helped Joseph Simon to buy a slave.<sup>1109</sup>

**Rebecca Mordecai**, of Richmond, Virginia, was fined \$3.33 in 1839, "for allowing a hired slave to go at large contrary to the Act of Assembly."<sup>1110</sup>

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**Samuel Mordecai** (1786-c. 1865); was a journalist from Richmond who derived part of his income from his articles in the proslavery journal, *The Farmer's Register*. He regarded slavery as a natural and desirable condition of society and helped to put down Nat Turner's 1831 rebellion and assisted in the lynch mob that followed.<sup>1111</sup>

**Barnard Moses** of Charleston, South Carolina, placed the following advertisement in the *South-Carolina Gazette and General Advertiser* on November 4, 1783.

UN away from the subscriber, a Negro Wench called HAGAR, and her daughter called MARY, Hagar is about 40 years of age, speaks very good English. Mary about 12 years of age, speaks good English, had on when she went away a green frize habit. Whoever apprehends and secures said negroes, so that the owner may get them, shall receive a Guinea reward for each. Any person or persons harbouring said negroes, may depend on being prosecuted according to law; a farther reward of Five Guineas will be given to any person who shall give information of either of the said negroes being harboured by any white persons, on conviction.

Barnard Moses.

<sup>1104</sup> Michael Tadman, *Speculators and Slaves: Masters, Traders and Slaves in the Old South* (Madison: University of Wisconsin Press, 1989), p. 257.

<sup>1105</sup> Simonhoff, *Jewish Participants in the Civil War*, p. 298; Bermon, p. 167.

<sup>1106</sup> *JRM/Memoirs* 3, pp. 328-43.

<sup>1107</sup> Korn, "Jews and Negro Slavery," p. 212; *EJ*, vol. 12, p. 1218; Falk, p. 149.

<sup>1108</sup> Rosenwaike, "Jewish Population of 1820," p. 18; *MUSJI*, p. 130; Bermon, p. 166.

<sup>1109</sup> *MCAJ2*, p. 806.

<sup>1110</sup> Ezekiel and Lichtenstein, p. 92.

<sup>1111</sup> Korn, "Jews and Negro Slavery," p. 212; Bermon, p. 167; Rosenbloom, p. 118.

N.B. I was since informed the above negroes crossed Ashley River a few days ago, and suppose they are gone to Mr. William Stoutenburg's plantation, as her relations belong to him. All masters of vessels are forbid to harbour, or carry them off.<sup>1112</sup>

**Isaac Moses** of Philadelphia enslaved "a certain Negro named Bill of the age of thirty or thereabouts."<sup>1113</sup>

**Isaiah Moses** enslaved thirty-five Black Africans whom he forced to work his farm at St. James, Goose Creek, South Carolina.<sup>1114</sup>

**J. F. Moses** of Lumpkin, Georgia was a slave dealer who once advertised:

NEGROES, NEGROES

The undersigned has just arrived in Lumpkin from Virginia, with a likely lot of negroes, about 40 in number, embracing every shade [279] and variety. He has seamstresses, chamber maids, field hands, and doubts not that he is able to fill the bill of any who may want to buy. He has sold over two hundred negroes in this section, mostly in this county, and flatters himself that he has so far given satisfaction to his purchasers. Being a regular trader to this market he has nothing to gain by misrepresentation, and will, therefore, warrant every negro sold to come up to the bill, squarely and completely. Give him a call at his mart.<sup>1115</sup>

**Major Moses** was a Jew who gave the name "London" to one of his Black captives.<sup>1116</sup>

**Meyer Moses** advertised in the South-Carolina Gazette for a runaway slave on September 19, 1771:

RUN AWAY from the Subscriber about a week past, a negro man named JACK, had on when he went away a soldier's coat, and petty coat trowsers; he is a square well set fellow, about five feet six inches high, much pock marked in the face; one of his feet is frost bitten; speaks good English. Any person that will apprehend and bring him to me, or deliver him to the warden of the workhouse, shall receive FIVE POUNDS reward, and if discovered to be harboured by a white person TWENTY POUNDS reward, and if by a negro, TEN POUNDS, on conviction. Masters of vessels are cautioned against carrying him off, as they must answer the consequence: I have been informed he gives himself out for a freeman, lately from England and wants to ship himself.<sup>1117</sup>

**Myer Moses** (1779-1833) of Charleston, South Carolina had a long record of civic leadership as a state legislator, a commissioner of schools, a director of the Planters and Mechanics Bank, a major in the War of 1812, and a major slave dealer. The following is an excerpt of an advertisement placed in *The Southern Patriot of Charleston* on August 14, 1815:

**Sales at Auction by Myer Moses**

On Tuesday, 22d August, at 10 o'clock, will be exposed to public sale, at the North side of the Exchange, the following Valuable property:

That well settled farm, on Charleston Neck, situated but one mile from the Lines, fronting on King and Russel-streets. On the [280] premises is a comfortable Farm. House [with] two very convenient Negro Houses... At the same time will be sold THE FOLLOWING VALUABLE SLAVES

BOOMA, (an African) about 22 years of age, an excellent jobbing carpenter, and a prime field hand, has been emply'd several years as a market man, in selling vegetables.

MARIA, (a country born) about 22 or 23 years old, an excellent market wench, speaks French remarkably well, is a plain cook and tolerable washer, but prefers the attendance of market, or working in the field, and is a prime field hand.

SARAH, (a country born) about 20 years old, a prime field hand.

BEN, (an African) about 20 years old Born in Africa, a prime field hand and a good boatman.

ANDREW, (an African) age unknown, a prime field hand, possesses an uncommon good disposition.

PHILLIS, (a country bom) a cook, washer and ironer.

<sup>1112</sup> Windley, vol. 3, p. 722.

<sup>1113</sup> Wolf and Whiteman, p. 191; Rosenbloom, p. 120.

<sup>1114</sup> Korn, "Jews and Negro Slavery," p. 180.

<sup>1115</sup> Korn, *Civil War*, p. 16, Korn, "Jews and Negro Slavery," p. 186.

<sup>1116</sup> Korn, "Jews and Negro Slavery," p. 185.

<sup>1117</sup> Windley, vol. 3, pp. 304,442.



JOHN, (ditto) her son, a mullatto boy, about 16 or 17 years old, a smart house servant, understands the management of horse, drives a chair.

ROBERT, (ditto) her son, a mullatto boy, about 5 years old. This family will be sold together or separate.

Conditions - For Lots and Farm, one half cash, balance payable in 12 months, by Note with two approved endorsers; for the Negroes, cash, or Notes with two approved endorsers, at 60 days, with discount added.

Indisputable titles will be given, and the Negroes warranted Sound and agreeable to description.<sup>1118</sup>

**Raphael J. Moses** (1812-1893) was a lawyer, orator and leader of the Columbus, Georgia Jewish community and a staunch supporter of slavery. At one time he held title to at least 47 Black people whom he forced to tend his 20,000 fruit trees. He helped lead Georgia out of the Union and then joined the Confederate army with his three sons. He was a Florida delegate to the 1847 Democratic convention where he teamed with Alabama secessionist William L. Yancey to include in the platform the right to carry slaves into the Northwest territories. When this [281] failed he protested and withdrew his delegation from the convention.<sup>1119</sup>

**Samuel Moses** was a ship owner who formed a partnership with Isaac **Elizer** and **Jacob Rivera**. He rewarded the crews of his profitable ships with Black men and women.<sup>1120</sup>

**Solomon Moses** (c. 1734-1828); Born in Amsterdam, he was Charleston's constable in 1822, whose job was to punish Africans who sought freedom.<sup>1121</sup>

**Solomon Moses, Jr.** (1783-1857) was Charleston, South Carolina's deputy sheriff in 1822, whose job, like his father (above), was to punish runaway Blacks.<sup>1122</sup>

**Clara la Mota** purchased a female slave and married **Benjamin Monsanto** in 1787.<sup>1123</sup>

**Sarah A. Motta**; Daughter of **R. D'Azevedo**, from whom she inherited at least four Blacks and was given an option in the will to free or keep them. She continued to force them to labor for her without pay.<sup>1124</sup>

**Isaac Motta** was a South Carolina resident who, acting possibly as a legal agent or bounty hunter, placed this advertisement in the South-Carolina Gazette on March 29, 1770:

RUN AWAY from the Honourable WILLIAM DRAYTON, Esq; at St. Augustine, in East-Florida, two NEGRO MEN; Anthony, about 25 Years of Age, very black, near six Feet high, has lost part of the first Joint of his left Thumb; Frank, about 22 Years of Age, yellow Complexioned, and pitted with the Small-pox. They were bom on the Estate of the late THOMAS DRAYTON, Esq; at Indian-Land, and are supposed to have attempted to return thither. Ten Pounds Currency will be paid for each, on being delivered to the Warden of the Work-House.<sup>1125</sup>

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**Dr. Jacob De La Motta** (1789-1845) of Charleston enslaved Africans named "Ann Maria Simmons" and her son "Augustus," who were transferred to his sister Rachel after his death. He also held two other African citizens whom he called "Sam" and "Sylvia." A physician who was active in politics, he served as minister at the Jewish congregations in Savannah and Charleston. He was also involved in Masonry and was the secretary of

<sup>1118</sup> *EJ*, vol. 12, p. 414; Schappes, pp. 611-12; Rosenbloom, pp. 121-22.

<sup>1119</sup> Feingold, *Zion*, p. 89; Simonhoff, *Jewish Participants in the Civil War*, p. 193; FI, vol. 12, p. 1114; Korn, "Jews and Negro Slavery," p. 179.

<sup>1120</sup> Feingold, *Zion*, p. 43; Feldstein, p. 12.

<sup>1121</sup> Korn, "Jews and Negro Slavery," p. 190, Rosenbloom, p. 122.

<sup>1122</sup> Korn, "Jews and Negro Slavery," p. 190; Rosenbloom, p. 122.

<sup>1123</sup> Korn, *Jews of New Orleans*, p. 42.

<sup>1124</sup> Korn, "Jews and Negro Slavery," p. 186.

<sup>1125</sup> Windley, vol. 3, pp. 284-85.

the South Carolina Medical Society, assistant commissioner of health and founder and president of his orthodox congregation.<sup>1126</sup>

**Esther Myers** (1748-1826) of the Georgetown district of South Carolina was the wife of **Mordecai** and enslaved 11 African citizens.<sup>1127</sup>

**Dr. Henry Myers**; According to Jewish writer, **Emma Mordecai**, Myers joined the militia and helped to put down the 1831 rebellion of Nat Turner.<sup>1128</sup>

**Hyam Myers** did business with Sir Jeffrey Amherst, the infamous Indian exterminator. Myers wrote to Samuel Jacobs on September 27, 1761,

I take this opportunity to inform you that [I] have shipp'd you on board a schooner bound to Quebec, which will sail in a day or two, your Negro girl, seal, and blank paper.

A subsequent letter identifies the "Negro Girl" as "Jenny" whose price was £65.<sup>1129</sup>

**Joseph Myers**, of Lancaster, Pennsylvania owned a slave, age 25, in 1773.<sup>1130</sup>

**Manuel Myers** (ci. 1799) was a New York merchant, distiller and high official of Congregation *Shearith Israel*. To his wife **Judith**, he left: "my mulatto boy slave, named Harry, during the term of her natural life, and upon the decease of my said wife, I do [283]manumit set free and release from slavery my said slave named Harry." His wife died 33 years later.<sup>1131</sup>

**Mordecai Myers'** plantation housed sixty-four slaves.<sup>1132</sup> Based on regional records, it may be he or his relatives who are responsible for the following advertisement in the South-Carolina Gazette of October 24, 1770:

ABSENTED herself from the Subscriber, on Thursday last, a tall stout NEGRO WENCH, named LUCY, well known in and about Jacksonburgh; formerly the Property of Francis Oldfield, on Ponpon Neck. She had on when she went away a Callico Petticoat and jacket: But as she took other Cloaths with her, may probably appear in other Dresses. TEN POUNDS Currency Reward will be paid to any Person who will give Information of her being harboured by a white Person, and ONE DOLLAR if by a Negro, on Conviction of the Offender; and FIVE POUNDS like Money to any one who will deliver her to Mordecai Myers.<sup>1133</sup>

Years later he still sought his slave through an advertisement in the Savannah Georgia Gazette, on May 17, 1775:

RUN AWAY from the subscriber, A NECROE WENCH, named Lucy, from Ponpon, formerly the property of Francis Oldfield, said wench supposed to have gone to George Galphin, Esq.'s or harboured by horse thieves, &c. either Joseph or Brukins Prine. Whoever brings said wench to me shall have one hundred pounds reward South-Carolina currency; if harboured by white persons, and the same prosecuted. I hereby promise a reward of five hundred pounds South-Carolina currency.

Mordecai Mires.

N.B. The wench has been absent four years.<sup>1134</sup>

**Moses Myers** (1752-1835) of Philadelphia, held an African named "David Anderson" against his will.<sup>1135</sup>

<sup>1126</sup> Korn, "Jews and Negro Slavery," pp. 186 and 192; *EJ*, vol. 5, p. 1467; Reznikoff and Engelman, p. 77; Rosenbloom, p. 124.

<sup>1127</sup> Korn, "Jews and Negro Slavery," p. 181; Rosenwaike, "Jewish Population in 1790," p. 56.

<sup>1128</sup> Bermon, p. 167.

<sup>1129</sup> "Acquisitions," *AJA*, vol. 16 (1964), p. 94; *MEAJI*, pp. 220-21; *MCAJ3*, p. 1503, also indicates that an earlier "sale of Negroes" occurred between these two on September 9, 1761.

<sup>1130</sup> Brener, p. 8.

<sup>1131</sup> Hershkowitz, *Wills*, p. 208; Pool, p. 280; Rosenbloom, p. 127.

<sup>1132</sup> Rosenwaike, *Edge of Greatness*, p. 69.

<sup>1133</sup> Windley, vol. 3, pp. 293-94.

<sup>1134</sup> Windley, vol. 4, p. 63.

**Samuel Myers** (1755-1836) of Petersburg, Virginia enslaved Blacks named "Isaac," "Judah," "Maria" and "Betsy" and in 1796, bought an African woman named "Alice," probably to sexually [284] violate at his will, due to the loss of his wife four months earlier. He sold "Alice" shortly after his next marriage.<sup>1136</sup> The Samuel S. Myers & Co. in Richmond, held 82 African citizens as slaves in 1830. The Virginia capital was the center of the nation's tobacco industry, an industry in which slaves were owned by manufacturing enterprises. Samuel S. Myers & Co. was one of Virginia's leading tobacco manufacturers.<sup>1137</sup>

**David Naar** (1800-1880) was born in St. Thomas, Danish West Indies to Joshua Naar and Sarah D'Azevedo. According to an island census in 1830, his family, including himself, numbered "2 men, 1 woman, 2 sons and 1 daughter, his domestic staff 5 colored women and his stock of slaves still 1 full-grown."<sup>1138</sup> Soon thereafter, the increasing threat of slave insurrections in the Caribbean and the decline of trade caused a considerable number of Jews, including the Naars, to begin to emigrate to continental North America.

"David Naar wielded a powerful influence as owner and editor of the *Daily True American*," writes biographer Rabbi S. Joshua Kohn: "It became the organ of the Democratic party in central New Jersey" and was edited for more than half a century, from 1853 to 1905, by David Naar and by his nephew, **Moses D. Naar**, and by David's son, **Joseph L. Naar**. He was politically rewarded with several prominent positions:

- \*Appointed as one of the lay Judges of the Court of Common Pleas of Essex County.

- \*1843: appointed Mayor of the Borough of Elizabeth by the New Jersey Legislature.

- \*1844: elected a Delegate from Essex County to the State Constitutional Convention.

- \*1844: campaigned for James K. Polk as President and in 1845 was rewarded with the appointment as Commercial Agent of the United States to Saint Thomas.

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- \*1848: returned to Elizabeth, New Jersey where he was soon elected Recorder of the Borough and a member of the Borough Council.

- \*1851-1852: chosen Clerk of the General Assembly for two successive terms.<sup>1139</sup>

Naar used his influence in these positions to promote his white supremacist ideology. As a member of the committee on the new bill of rights he played a prominent part in its deliberations and conclusions. In the new constitution of 1844, the word "white" was inserted into the text concerning suffrage which effectively disfranchised Blacks. It was not until the enactment in 1870 of the Fifteenth Amendment to the Constitution of the United States that the right of suffrage was restored. Furthermore, the

<sup>1135</sup> *EJ*, vol. 12, pp. 724,1215; Wolf and Whiteman, p. 191; Rosenbloom, p. 128.

<sup>1136</sup> Korn, "Jews and Negro Slavery," pp. 187, 188 note; Bermon, p. 164; Louis Ginsberg, *History of the jews in Petersburg, 1789 - 1950* (Petersburg, Virginia: 1954), pp. 7-9. *EJ*, vol. 12, p. 726; "Acquisitions," *AJA*, vol. 7 (1955), p. 167; Rosenbloom, p. 129.

<sup>1137</sup> Rosenwaike, *Edge of Greatness*, pp. 69-70.

<sup>1138</sup> S. Joshua Kohn, "David Naar of Trenton, New Jersey," *AJHQ*, vol. 53 (1963-64), p. 375; Cf Wolf, pp. 462-73, section entitled "Suppression of Negro-Revolts by the jews of Surinam (1690-1772)." It is quite likely that this family may have been related to a Captain Moses Naar (Wolf, p. 468) who is described as having led the wholesale pogrom against the freedom-seeking Black slaves of Surinam's jews in which countless Africans were tracked and murdered by the jewish militia. See also this document section "Surinam," and Albert Friedenberg, "The jews of New Jersey From the Earliest Times to 1850," *PAJHS*, vol. 17 (1909), pp. 42-3.

<sup>1139</sup> Kohn, pp. 377-78.

word "white" was not struck out of the New Jersey constitution by amendment until the year 1875.<sup>1140</sup>

Naar was appointed to a committee to prepare an address and resolutions at the Democratic convention held on December 11, 1860, in Trenton. The resolutions passed:

RESOLVED, That we see no remedy for this deplorable state of public affairs unless the North, in the most prompt and explicit manner, shall avow its determination to remove all political agitation for the abolition of slavery; shall repeal all acts designed to nullify or embarrass the faithful execution of the Fugitive Slave Law; shall consent to the citizen of the South enjoying the services of his domestic while temporarily sojourning here on business or pleasure..."<sup>1141</sup>

Rabbi Kohn described Naar as one who "espoused the cause of the South and was a strong and irreconcilable exportent of States' rights and pro-slavery." In the election of November 7, 1860, with Naar's help, New Jersey was the only Northern state to vote against Lincoln. Among the examples of his anti-Black wisdom: "Is it 'freedom' to destroy the peace, happiness and prosperity of thirty millions of white freemen, in order to give a nominal freedom and bring into a condition of actual misery, four million of negroes? Is it 'freedom' of the 'higher law' which ignores the laws of God and man, and seeks to substitute for the [286] will of madmen and fanatics?"<sup>1142</sup>

The Emancipation Proclamation, promulgated on September 25, 1862, brought forth a vigorous denunciation from Naar:

The injustice of this measure is only exceeded, we think, by its impolicy, and will serve, we fear, to aggravate the difficulties of our position. What is to be gained by the emancipation of the slaves in any point of view, we have never been able to discover; but to the contrary, we can perceive that, if successful, it will be of great harm to the population of the non-slave holding States, both white and colored. In anticipation of this project, we have more than once admonished our readers of the pernicious effect which must follow, in a social and industrial point of view, the influx in their midst of a body of Negro slaves, unaccustomed to voluntary habits of industry or self-control, and we do not propose now to repeat what we have said.<sup>1143</sup>

To Naar, the forthcoming Proclamation "will witness the most stupendous act of folly and usurpation on the part of the occupant of the Executive Chair that has ever been perpetuated by the ostensible representative of the American people." In a speech at a mass meeting in Trenton, on March 4, 1863, he voiced the opinion that Americans were "cutting each other's throats" for the sake of a few Negroes and that the abolitionists had wanted to place the Negro above the White man. Says Rabbi Kohn, "Naar was against Negro suffrage because it would mean that Negroes could hold office. This was too difficult a thought for him to accept." He condemned the proponents of freedom for Blacks with a curious logic:

This is the case with the fanatical Zealots, who unfortunately for the country, now hold the reins of Government... They have determined that Negro slavery shall be abolished and that determination they are bent upon adhering to even at the cost of Constitutional liberty and of the Union itself. Failing in that they have resolved to have no Union at all.<sup>1144</sup>

When Lincoln was assassinated, it was Naar who objected to the recitation of the Escaba (Memorial Prayer) in the synagogues of Philadelphia. Finally, in an editorial entitled "Treason," the *Daily Gazette & Republican* expressed its view of Naar:

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... a West India jew, whose very being is made of low cunning, craftiness, meanness, and deception, is less to be wondered at, and merely shows to what perfection the animal can be brought when put

<sup>1140</sup> Kohn, p. 377.

<sup>1141</sup> Kohn, p. 380.

<sup>1142</sup> Kohn, p. 381.

<sup>1143</sup> Kohn, pp. 386-87.

<sup>1144</sup> Kohn, p. 387.

under proper training. That future historians will link the name of Naar with those of Arnold and Judas there is but little doubt, judging from the present course of events.<sup>1145</sup>

**David Namias** was a Barbados planter in 1680 "with a dozen negroes and twenty acres of land." His household in St. Michael's housed "nine persons (Jews) and five further slaves."<sup>1146</sup>

**David De Isaac Cohen Nassy** of Philadelphia, held two "personal slaves" (which is synonymous with "sexual slave"). His Jewish ancestors built a whole colony in Surinam based on African slave labor.<sup>1147</sup>

**Asher Moses Nathan** of Baton Rouge, Louisiana was a businessman who loaned money to plantation owners for slave buying and was himself a slave dealer. He owned an eighty-year-old Black male whom Nathan attempted to sell when he fell ill in 1807. This practice, in another instance, netted his estate \$72 when he sold a 70 year old Black woman named "Lucretia."<sup>1148</sup> 1119

**Nathan Nathans** was the president of the *Beth Elohim* Congregation in Charleston, South Carolina and owned and operated a plantation on the Cooper River using the forced labor of African hostages.<sup>1149</sup>

**Aaron Navarro's** household comprised seven Jews, "and no less than eleven black slaves... Other **Navarros**, **Samuel** and **Judith**, also owned slaves."<sup>1150</sup> He dispensed his Black slaves in his will of July 4, 1685:

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I say that Entitta & her daughter Hannah are mine, being the daughter & grand-daughter of my slave (negress) Maria Arda; if they wish to free themselves, they can come to an arrangement with my wife, & no one may prevent or contradict them; this is my order & desire.<sup>1151</sup>

**Major Mordecai Manuel Noah** (1785-1851) was a journalist, judge, politician and "was probably the most distinguished Jewish layman until 1840." A prolific proponent of slavery, he felt that "the bonds of society must be kept as they now are." To emancipate the slaves, he said, "would be to jeopardize the safety of the whole country." The first Black American periodical, *The Freedom's Journal*, was launched in response to Noah's racist propaganda - it characterized him as the Black man's "bitterest enemy."<sup>1152</sup>

**Benjamin Nones** (1757-1826); Born in France, he moved to Philadelphia and enslaved two African people to build his business. They regularly ran away and by 1793, he manumitted them. He was an active Mason and president of Philadelphia's *Mikveh Israel* synagogue for eight years.<sup>1153</sup>

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<sup>1145</sup> Kohn, p. 383.

<sup>1146</sup> Samuel, p. 14.

<sup>1147</sup> Wolf and Whiteman, p. 191; *EJ*, vol. 12, p. 843; Rosenbloom, p. 131; The Dutch family of Nassys were probably the most notorious of the slave dealing Jews of colonial South America and the Caribbean. Much of the history of the settlements in these regions refer to a Nassy in a leadership role within the Jewish community. See the section of this document entitled "The Jews in Colonial South America." Also, R. Bijlsma, "David de Is. C. Nassy, Author of the *Essai Historique sur Surinam*," in Robert Cohen, *The Jewish Nation in Surinam Historical Essays* (Amsterdam: S. Emmerring, 1982), p. 65-74.

<sup>1148</sup> Korn, *Jews of New Orleans*, pp. 139-40.

<sup>1149</sup> Korn, "Jews and Negro Slavery," p. 180.

<sup>1150</sup> Samuel, pp. 40-1.

<sup>1151</sup> Samuel, p. 73.

<sup>1152</sup> *EJ*, vol. 12, p. 1198; Jonathan D. Sarna, *Jacksonian Jew: The Two Worlds of Mordecai Noah* (New York: Holmes and Meir Pub., 1981), passim; Rosenbloom, p. 134.

<sup>1153</sup> Wolf and Whiteman, p. 190; Rosenbloom, p. 135.

**Jacob Franco Nunes'** household of four used "only one negro slave."<sup>1154</sup>

**Moses Nunes** (1705-1787 or 1797) of Savannah, Georgia enslaved at least thirteen and possibly twenty Africans. He admitted to repeatedly raping one Black woman named "Mulatta Rose," who bore his children named "Robert," "James," and "Alexander," and "Trances." He was a landowner and merchant and was a prominent Mason. His grandson Joseph had five children by the rape of a Black woman named "Patience." He tried to sell these children but was legally challenged when their race was questioned.<sup>1155</sup>  
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**Abraham Nunez** left to his granddaughter Hester Lopez, "the following negroes viz. - Old Katy, Old Flora & Katy Casandar & John her children (& the children thereafter to be born of her body) Ishmael a negro boy... To great grand daughter Ester N. (daur. of my son Morducoy & my grand daur. Rebecca) my negro woman slave called Casander & Sammy her child & the children she shall have at the time of my decease."<sup>1156</sup>

**Joseph Ottolenghe** emigrated from London in 1752 for the purpose of teaching Black people a false version of Christianity while himself, holding slaves and plantations.<sup>1157</sup>

**Jacob Ottolengui** was a Charleston Jew who claimed to hold about 1000 Black African men, women and children who worked his rice plantation near the Savannah River. An 1857 advertisement in the Charleston Courier offered for sale the below listed:

**Valuable Negros...**

November, aged about 65, a carpenter  
Jane, aged 30, a market woman  
Jane, aged 25, a cook and house servant  
Joseph, aged 30, a drayman (horse carriage driver)  
Billy, aged 26, a drayman  
Sandy, aged 26, a drayman  
The above negros can be seen at my office, 22  
Broad street, and treated for at private sale,  
previous to the day of sale...<sup>1158</sup>

**Esther Pachecho** of St. Michael, Barbados, owned and bequeathed "one negro woman named Quasheba & her increase" to her daughter to her & her heirs "forever."<sup>1159</sup>

**Rebecca Pachecho** owned four slaves in M 580 in Barbados.<sup>1160</sup>

**Rodrigo Pacheco**; In May of 1732, he instructed his partner to load their vessel (probably the Albany or the Leghorn) in New York with "choice flour, bread, pork, pease, tarr, staves and what more else is proper"; to proceed then to Jamaica to sell the cargo [290] and take "Sugar, Rum, Limejuice, Negros and Cash to the value of about £800"; then on to

<sup>1154</sup> Samuel, p. 35.

<sup>1155</sup> Korn, *Civil War*, p. 181; *MEAJ2*, pp. 333-34; Rosenbloom, p. 136; *MCAJ3*, p. 1467; Korn, "Jews and Negro Slavery," p. 203.

<sup>1156</sup> Samuel, p. 62.

<sup>1157</sup> See this document, "A Jew Teaches A Slave Religion!"

<sup>1158</sup> Korn, "Jews and Negro Slavery," p. 194.

<sup>1159</sup> Samuel, p. 83.

<sup>1160</sup> Samuel, p. 43.

South Carolina to exchange for rice to then sail to Lisbon.<sup>1161</sup> Ann Evits bequeathed a "negro girl" to him in her will.<sup>1162</sup>

**Joseph de Palacios** of New Orleans, Louisiana, bought a plantation called Lis Loy near Mobile, Alabama in around 1765 in partnership with two other Jews, **Samuel Israel** and **Alexander Solomons** using three of their Black captives as collateral.<sup>1163</sup>

**David Pardo** of New York purchased five Africans at a public auction in Curaçao in June of 1701.<sup>1164</sup>

**Sara Lopez** [also Sarra Lopes] Pardo of New Orleans, owned an African whom she named "Martine."<sup>1165</sup>

**Moses Petaete** was noted as the owner of a "negro."<sup>1166</sup>

**Moses H. Penso** left 403 slaves including 53 house slaves to his Jewish wife.<sup>1167</sup>

**Thomas Nunez de Peralta** owned a slave named "Sebastion Domingo," alias "Munguia."<sup>1168</sup>

**Manuel Bautista Perez** was arrested in Lima in 1639 by the authorities of the Spanish Inquisition. Historian Frederick Bowser wrote that Perez

may well have been the wealthiest merchant in Peru at the time of his arrest and who certainly dominated the colony's slave trade... At the time of his arrest Perez had accumulated a fortune of close to half a million pesos and had begun diverting his assets from trade to more gentlemanly pursuits, including silver mines in Huarochiri and plantations around Lima.<sup>1169</sup>

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**Isaac Pesoa** (1762-1809) of Philadelphia is considered by Jews to be a humanitarian. Although he arranged to have his captives liberated, he reserved the right to keep them as indentured servants.<sup>1170</sup>

**Alexander Phillips** (d. 1839) of Baton Rouge, Louisiana, held captive four Blacks in 1820 and ten in 1830, according to the United States census. At the time of his death he held 3 Africans valued at \$900.<sup>1171</sup>

**Jonas Phillips** (1736-1803) was born in Germany and moved to Philadelphia where he was an advocate of religious equality at the Constitutional Convention while enslaving an African woman named "Phillis." He was a fur trader, auctioneer and Mason and was the first president of the reorganized Congregation *Mikveh Israel* in Philadelphia.<sup>1172</sup>

**Isaac Pinheiro** (d. 1710); A prominent New York merchant and plantation owner in Charleston, he enslaved at least 14 Black humans including some who he named "Bastiano," "Andover," "Sharlow," "Tom," "Mingo," "Piero," "Ventura," "Toby," "Peter," "Manuel," "Mill," "Jack," "Cattoc," "Lewisa," "Doggu," "Fanshow," "Black Sarah," and

<sup>1161</sup> Leo Hershkowitz, "Some Aspects of the New York Jewish Merchant and Community, 1654-1820," *AJHQ*, vol. 66 (1976), p. 20; *MEAJI*, pp. 64-5; *MCAJ2*, p. 639.

<sup>1162</sup> *MCAJ3*, p. 1160.

<sup>1163</sup> Korn, *Jews of New Orleans*, pp. 25-7, Korn, *The Jews of Mobile*, Alabama, p. 13; Rosenbloom, p. 138.

<sup>1164</sup> Hershkowitz, *Wills*, p. 6, note 4; *EJ*, vol. 13, p. 94.

<sup>1165</sup> Korn, *Jews of New Orleans*, pp. 72; Rosenbloom, p. 138.

<sup>1166</sup> Samuel Oppenheim, "Early Jewish Colony in Western Guiana," *PAJHS*, vol. 16 (1907), p. 133.

<sup>1167</sup> *MCAJ1*, p. 180.

<sup>1168</sup> Liebman, *The Jews in New Spain*, p. 259.

<sup>1169</sup> Frederick P. Bowser, *African Slave in Colonial Peru: 1524-1650* (Stanford, California: Stanford University Press, 1974), p. 59.

<sup>1170</sup> Wolf and Whiteman, p. 191; Rosenbloom, p. 140.

<sup>1171</sup> Korn, *Jews of New Orleans*, pp. 143-44.

<sup>1172</sup> Wolf and Whiteman, p. 191; Sloan, p. 4; *EJ*, vol. 13, p. 405; Rosenbloom, p. 141.

"Maria." On February 13, 1707, his wife Elizabeth [Esther] purchased from Lord Cornbury for £40, "a Negro woman called Bastiana." Pinheiro stipulated in his will that no one should disturb his heirs "from the quiet peaceable possession and enjoyment of the said Negroes."

To My son Moses £100 when 18 years of age and a negro boy... I leave to My sons Jacob and Moses a certain Plantation... also a cafemill now standing on the Plantation... with 14 negroes... and by a deed of gift some years past, I gave to My son Jacob and My son Abraham, 7 negroes, 3 of whom are dead and lost by the late French invasion, and the other 4 are now in My possession... I leave to My wife Elizabeth [Esther] the use of all the above named Plantation and negroes and Mill until My son Moses is of age.<sup>1173</sup>

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**Jorge Homen Pinto** was a Brazilian planter and one of the settlement's wealthiest jews. He owned nine sugar mills in 1650 with at least 370 Black African slaves.<sup>1174</sup>

**Myer Pollack** of eighteenth century Newport, Rhode Island was, according to Jewish historian Max J. Kohler, "heavily interested in the West India trade in molasses, which was brought from there to Newport, manufactured into rum in the latter place, and exported to Africa, the vessels commonly returning to the West Indies with slaves."<sup>1175</sup>

**Solomon Polok** was a member of a prestigious Philadelphia family, and worked as an overseer on a Mobile, Alabama plantation in the late 1830s.<sup>1176</sup>

**Diogo Dias Querido**, of Amsterdam, was reportedly involved in "large-scale operations on the west coast of Africa," employing 10 ships and "many smaller ships and boats." He held "several Negro slaves" whom he trained to be interpreters of African languages for his operation. In 1611, the authorities of the Inquisition charged Querido with instructing the Africans in, and converting them to, judaism.<sup>1177</sup>

**B. L. Ramirez** owned Indian slaves and was factotum of his Mexico City synagogue.<sup>1178</sup>

**Moses Raphael** was a commercial lawyer and owner of a plantation called *Esquiline Hill* near Columbus, Georgia. Forty-seven Blacks raised peaches and plums for him in chattel slavery.<sup>1179</sup>

**Solomon Raphael** of Richmond held Blacks captive named "Pricilla," "Sylvia," and her child "Nelly."<sup>1180</sup>

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**Rabbi Morris Jacob Raphall** of Congregation *B'nai Jeshurun* in New York was America's most prominent rabbi. He gave a sermon on January 4, 1861 which was used extensively by Jews and Christians in their defense of slavery. Raphall said, in part:

...it remains a fact which cannot be gainsaid that in his own native home, and generally throughout the world, the unfortunate negro is indeed the meanest of slaves. Much had been said respecting the

<sup>1173</sup> Hershkowitz, *Wills*, pp. 21-4, Pool, p. 454; Lebeson, p. 203; Friedman, "Wills," pp. 157-58; Rosenbloom, p. 144; *MCAJI*, p. 99.

<sup>1174</sup> Arkin, *AJEH*, p. 205; Herbert I. Bloom, "A Study of Brazilian Jewish History," *PAJHS*, vol. 33 (1934), p. 76.

<sup>1175</sup> Max J. Kohler, "The Jews in Newport," *PAJHS*, vol. 6 (1897), p. 73.

<sup>1176</sup> Korn, "Jews and Negro Slavery," p. 180, *EJ*, vol. 15, p. 412.

<sup>1177</sup> Wiznitzer, *Jews in Colonial Brazil*, pp. 46-7.

<sup>1178</sup> Seymour B. Liebman, "The Mestizo Jews of Mexico," *AJA*, vol. 19 (April, 1967), p. 168.

<sup>1179</sup> Feingold, *Zion*, p. 60; Korn, "Jews and Negro Slavery," p. 180; Feldstein, p. 82. 1181

<sup>1180</sup> Korn, "Jews and Negro Slavery," p. 187; Ezekiel and Lichtenstein, pp. 78, 80; Bermon, p. 163; *MUSJI*, p. 133; "Selected Acquisitions," *AJA*, vol. 19 (April, 1967), p. 94.



inferiority of his intellectual powers, and that no man of his race has ever inscribed his name on the Parthenon of human excellence, either mental or moral.<sup>1181</sup>

**Samuel Reese** worked with the notorious Davis brothers in their slave dealings.<sup>1182</sup>

**Zalma Rehine** (1757-1843) of Richmond, "became the nucleus around which the first Jewish congregation in the state was formed." According to the 1830 census, he owned 2 slaves.<sup>1183</sup>

**Pedro Gomez Reinal** was granted the exclusive right to import slaves into the colonies by King John IV of Portugal. The contract contained a clause permitting Gomez to have two Portuguese on his ship who would be in charge of the sale of the Africans and do anything else necessary "among the people of the sea."<sup>1184</sup>

**Judith Risson** of Barbados, owned two slaves in 1680.<sup>1185</sup>

**Jacob Rodriguez Rivera** (1717-1789) was the president of the Newport, Rhode Island's Congregation *Jeshuat Israel* in 1760, notorious African slave dealer and was considered to be the second wealthiest jew behind his son-in-law **Aaron Lopez**. His diverse connections included work with the **Monsantos** of New Orleans as well as with **Samuel Moses** and **Isaac Elizer** to outfit slave ships with leg irons and handcuffs and other hardware of [294]bondage. At his home he had twelve slaves serving six people.<sup>1186</sup>

**Gaspar de Robles** was born in Portugal and was raised by his aunt and uncle. When he was fourteen:

his uncles, Vicente Enriquez and Caspar Mendez, took him to Angola, from where they brought Negroes and transported them to Brazil, Jamaica, and New Spain. While in Angola, his uncles taught him about judaism and persuaded him to leave the Christian faith. His uncles taught him... many details of how to live as a jew.<sup>1187</sup>

**Ruben Levin Rochelle** was a prominent Louisiana Jew whose estate included "some slaves." There is one recorded sale of an African man in 1807. Dr. Korn described an incident at the commission brokerage house in New Orleans, operated by Rochelle and Hart Moses Shiff, in which a slave working there (but owned by a Louisiana judge) had escaped. The judge demanded the slave's return and Rochelle & Shiff placed the following notice in the *Louisiana Gazette* of January 18, 1812:

20 Dollars Reward. Absconded from the house of the subscribers, on the night of the 16th inst. a mulatto boy, named Ovid, (the property of Judge A. Trouard, of the German Coast) about 17 years of age, about five feet high, he had a grey coloured coate, with black velvet collar and plated buttons, a grey waistcoat, white nankeen pantaloons, and short boots. Whoever will deliver him to the subscribers, or to his owner, or secure him in any Jail, shall receive a reward of twenty dollars, be-

<sup>1181</sup> Simonhoff, *Jewish Notables*, p. 327; Robert V. Friedenberg, "Hear O Israel," *The History of American Jewish Preaching, 1654-1970* (Tuscaloosa and London: University of Alabama Press, 1989), pp. 42-58. See this document's section entitled "Jews, Slavery and the Civil War."

<sup>1182</sup> Bermon, p. 167.

<sup>1183</sup> Ira Rosenwaike, "The Founding of Baltimore's First Jewish Congregation: Fact vs. Fiction," *AJA*, vol. 28 (1976), p. 124.

<sup>1184</sup> Seymour B. Liebman, *New World Jewry, 1493-1825: Requiem for the Forgotten* (New York: KTAV, 1982), p. 170.

<sup>1185</sup> Samuel, p. 43.

<sup>1186</sup> *JRM/Docs*, p. 446; Feldstein, p. 12; Korn, *Jews of New Orleans*, p. 9; *MCAJ3*, p. 1529; Rhodes, p. 8; See also Jacob Rader Marcus, *Jews and the American Revolution: A Bicentennial Documentary* (reprinted from *AJA*, November, 1975), pp. 231-32, for a letter from Rivera to his ship captain, Nathaniel Briggs, in 1785, informing him of a profitable slaving voyage by an associate; Rosenbloom, p. 149.

<sup>1187</sup> Liebman, *The Jews in New Spain*, p. 226.

sides all reasonable charges. Masters of vessels are forewarned from harboring or carrying off said boy at their peril.<sup>1188</sup>

**Fernando Rodriguez** was the leader of of the Veracruz jewish community. "He was a broker and trader of Negro slaves"<sup>1189</sup>

**Sam Rothschild**; His Jewish partner, **Philip Sartorius**, recalled that in 1850, Rothschild: gambled all our money off and sold [our trading] boat and stock to another flat boat man for a Negro girl, took her to New Orleans and traded her off for tobacco.<sup>1190</sup>

**Philip Moses Russell** (c. 1745-1830) held Blacks as slaves in Philadelphia, was a surgeon, merchant and prominent member of his synagogue.<sup>1191</sup>

**Hyman Samuel**, a watch and clockmaker from London, resettled in Petersburg, Virginia and in 1792, he is listed as the owner "1 negro over 16 years of age."<sup>1192</sup>

**Francis Salvador** (1747-1776) was born in London to a wealthy Jewish family. In 1773, he left his wife and four children and came to South Carolina where he owned a 6 or 7 thousand acre indigo plantation with "at least thirty slaves." He was the first jew to hold a South Carolina State office and was considered one of "the foremost men of the Commonwealth." In 1776, "Salvador was shot and falling among the bushes was discovered by the Indians and scalped."<sup>1193</sup>

**Philip Sartorius** (1830-1913); Between 1853 and 1857 he owned several slaves. He once joined a posse of slave hunters in pursuit of a dozen Africans who had run from the Jeffries plantation in Jefferson county. When they found the Blacks the 12 bloodhounds severely attacked them. Sartorius claimed to be repulsed by the sight.<sup>1194</sup>

**Abraham Sarzedas** (d. c. 1779) lived in Newport, New York, the West Indies and Georgia where his plantation was absolutely dependent upon the forced labor of kidnapped Africans. He claimed that he owned just three slaves to tend his 500 acre farm and in 1774 he and his wife Caty enslaved four Blacks while living in Newport, Rhode Island.<sup>1195</sup>

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**Sasportas Family** owned plantations in the South where many Black captives were held.<sup>1196</sup>

**Wolf bar Schemuel** (alias **Samuel**) was an overseer of "94 Negroes" on the plantation of Stephen Boyd (see above). He complained in an 1820 letter that, "I had to work in the water... with three Niggers, for a whole month." When he returned to the big house, he wrote: "my old master and mistress gave me black looks."<sup>1197</sup>

**Henry Seessel** (1822-1911) was a German jewish immigrant migrated to New Orleans in about 1843. He went to Memphis as a businessman and bought four Africans "for our own use," for \$3,100.<sup>1198</sup>

<sup>1188</sup> Korn, *Jews of New Orleans*, pp. 128,133; Sharfman, p. 150.

<sup>1189</sup> Liebman, *The jews in New Spain*, p. 256.

<sup>1190</sup> Korn, "Jews and Negro Slavery," p. 193.

<sup>1191</sup> Wolf and Whiteman, pp. 190-91; *EJ*, vol. 16, p. 163; Rosenbloom, p. 150.

<sup>1192</sup> Ginsberg, p. 9.

<sup>1193</sup> Simonhoff, *Jewish Notables*, pp. 1-4; Feldstein, p. 13; See Leon Hühner, "Francis Salvador: A Prominent Patriot of the Revolutionary War," *Karp, JEA1*, pp. 276-91, as well as Hühner's, "The jews of Georgia In Colonial Times," *PAJHS*, vol. 10 (1902), pp. 68-9; Albert M. Hyainson, *A History of the jew in England* (London: Methuen Company, Ltd., 1908), p. 213; Rosenbloom, p. 151.

<sup>1194</sup> *JRM/Memoirs* 2, pp. 45,51 and see quote on page 28.

<sup>1195</sup> Wolf and Whiteman, p. 190; *MCAJ2*, p. 580; *MEAJ2*, p. 328; Rosenbloom, p. 152.

<sup>1196</sup> Wolf and Whiteman, p. 190, *EJ*, vol. 12, p. 1446; Rosenboom, p. 153.

<sup>1197</sup> Blau and Baron, vol. 3, p. 800; Isaac M. Fein, *The Making of An American Jewish Community*, p. 11.

<sup>1198</sup> *MEAJ1*, p. 367; *JRM/Memoirs* 1, p. 367.

**Abraham Mendes Seixas** (1750 or 1751-1799); The brother of the famous colonial New York Jewish leader, **Gershom Mendes Seixas**, he was typically reprobate in his attitude about the Black man and woman evidenced by this poem he authored and published in the *South Carolina State Gazette*, September 6, 1794 (Seixas rhymes with gracious).<sup>1199</sup>

ABRAHAM SEIXAS,  
All so gracious,  
Once again does offer  
His services pure  
For to secure  
Money in the coffer.

He has for sale  
Some Negroes, male,  
Will suit full well grooms.  
He has likewise  
Some of their wives  
Can make clean, dirty rooms.

For planting too,  
He has a few  
To sell, all for the cash,  
Of various price,  
To work the rice  
Or bring them to the lash.

The young ones true,  
If that will do  
May some be had of him  
To learn your trade  
They may be made,  
Or bring them to your trim.

The boatmen great,  
Will you elate  
They are so brisk and free;  
What e'er you say,  
They will obey,  
If you buy them from me.

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**David G. Seixas** and partner **Benjamin S. Spitzer** owned three slaves; "a woman who cooked their meals and kept house for them, and two males who worked in their store."<sup>1200</sup> **Seixas** is reported to have smuggled Africans into the United States after the government ban on the importation of slaves.<sup>1201</sup>

**Eleanor Cohen Seixas**, the daughter of Philip Melvin Cohen of Charleston wrote in a diary about her resentment of the abolition of slavery:

I believe deeply in the institution of slavery [and] regret deeply its being abolished. I am accustomed to have them wait on me, and I dislike white servants very much.<sup>1202</sup>

**David and Jacob Senior** were slave "entrepreneurs" who came to Curaçao from Amsterdam in 1685. Jacob and his wife Esther are recorded as having sold two slaves in Barbados on March 7, 1694 or 1695.<sup>1203</sup>

**Dr. John de Sequeyra** (1712-1795), a Williamsburg, Virginia physician who treated the governor of that state, held at least 2 Africans as slaves. He was a leading physician for 50 years.<sup>1204</sup>

**Simon Vaez de Sevilla** was a 17th century Jewish Mexican slave shipper.<sup>1205</sup>

<sup>1199</sup> *MEAJ2*, p. 256; Golden, pp. 107-8; Libo and Howe, p. 61.

<sup>1200</sup> Korn, *Jews of New Orleans*, p. 93.

<sup>1201</sup> Sharfman, pp. 145-46.

<sup>1202</sup> Korn, "Jews and Negro Slavery," p. 212; "Acquisitions," *AJA*, vol. 3 (1951), p. 43.

<sup>1203</sup> *EHJ*, p. 273; Stern, "Notes on the Jews of Nevis," p. 159.

<sup>1204</sup> Robert Shostack, "Notes on an Early Virginia Physician," *AJA*, vol. 23 (1971), p. 212.

<sup>1205</sup> *MCAJI*, pp. 46-7.

**Shetfall Family** was one of the most enterprising Jewish slave dealing operations of Savannah, Georgia. At 27, **Benjamin** (1692-1765), owned 1,000 acres and nine Africans. In 1756, he claimed to have 2 hostages for his 200 acres though it is probable that he had dozens. In 1763, he claimed that 5 Black human beings slaved over an additional 50 acres. Benjamin also participated in the family's slave enterprise. His property was once attacked by the British who carried off some of the Africans to Florida.<sup>1206</sup>

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In 1766, his brother **Levi** (d. 1775) reported 9 Black slaves for his 350 acres and by 1769, he claimed to have 15 slaves and was granted another 300 acres. This is how Jacob Rader Marcus describes the "indefatigable industry" of Levi Shetfall:

Taking the advice of Captain John Milledge of the Georgia Rangers, Sheftall - then about eighteen years of age - finally entered into the butcher business with a German Christian partner. In order to acquire capital, he saved every cent he made, never spending a shilling on himself except for the barest necessities, literally working day and night, and reducing his sleep to an absolute minimum. In the first year of his partnership he saved £150, working with a slave - and like a slave. By the early 1760's Levi owned a house, a lot, and six or eight Negroes, and could boast that in a period of six years he had never spent a penny on himself and had not tasted his first drink till he was twenty. Then he turned to another business, and the £1,500 he had saved disappeared. In 1768, after a couple of unhappy love affairs, he married and soon lost his second fortune - through no fault of his own, for he had forfeited it very likely by signing notes for the family or close friends. Once more he addressed himself to making money. He continued in the butcher business, opened a tanyard, acquired a wharf, a plantation, and forty-four slaves - all this in four years. Then came the Revolution and once more Levi lost everything, a fortune he valued at more than £10,000. He was then about thirty-five years of age.<sup>1207</sup>

The son of Benjamin, **Mordecai** (1735-1797), enslaved at least nine Blacks to work his 1000 acres. Three of those he named "Joe," "Anthony" and "Phillis," were disposed of in the following contract:

And the said Modicai Sheftall for the considerations herein before mentioned, hath bargained, sold, and delivered, and by these presents doth bargain, sell, and deliver, unto the said Isaac Dacosta, his heirs, executors, administrators, and assigns, all those three negroe slaves known by the names of Joe, Anthony, and Phillis, together with the future issue and increase of Phillis; and also all his estate, right, title, and interest, whatsoever of, in, or to the before mentioned real estate and every part thereof, and of, in, and to the before named negroe slaves, to have and to hold the said parcel of six hundred and fifty acres of land, and two town lots hereinbefore [299] mentioned, or intended to be hereby bargained and sold, and every part thereof, with the appurtenances and also the three before named negroe slaves, together with the future issue and increase of the female slave, unto the said Isaac Dacosta, his heirs, executors, administrators, and assigns.<sup>1208</sup>

Mordecai also issued warrants against runaway slaves. Shetfall Shetfall, while in custody of the British, received a letter from his wife Frances that read in part:

... I am obliged to take in needle work to make a living for my family, so I leave you to judge what a living that must be. Our Negroes have every one been at the point of death, so that they have been of no use to me for this six weeks past...<sup>1209</sup>

**Esther Shetfall** (b. 1771) directed the executors of her estate in her will of 1828:

I order and direct that my Negro woman Caty be sold by my Executors at private or public sale, and the proceeds of the sale to go toward the payment of my debts and the erection of a stone over mine

<sup>1206</sup> MEAJ2, pp. 344-47; MCAJ2, p. 822; Simonhoff, *Jewish Notables*, p. 181; JRM/Docs, pp. 62-4, 80, 353; Korn, "Jews and Negro Slavery," p. 190; Rosenwaike, "Jewish Population in 1790," p. 67; David T. Morgan, "The Shetfalls of Savannah," *PAJHS*, vol. 62 (1973), p. 350; Rubin, p. 81; *EJ*, vol. 14, p. 1337; Rosenbloom, pp. 15758.

<sup>1207</sup> MCAJ2, pp. 811-12.

<sup>1208</sup> JRM/Docs, p. 353. See also Edmund H. Abrahams, "Some Notes on the Early History of the Shetfalls of Georgia," *PAJHS*, vol. 17 (1909), p. 183, states that Mordecai had "two negro servants." He apparently placed advertisements in the *Georgia Gazette* Nov. 22, 1764 for the return of runaway slaves Peter or Bosan or Boson. See Windley, vol. 4, p. 8

<sup>1209</sup> MEAJ2, pp. 361-63; Marcus, *The American Jewish Woman*, p. 30.

and my late sister Perla's grave. The surplus if any to be divided between my brothers Shetfall and Moses.<sup>1210</sup>

**Elias Silva** of New Amsterdam (New York) was charged in 1656 with "having a carnal conversation with a Negress slave."<sup>1211</sup>

**J. Da Silva** of Jamaica joined two other Jews, **J. Adolfus**, and **L. Spyers**, in the 1812 attack on a jamaican assemblyman's house because he advocated rights for Blacks.<sup>1212</sup>

**Joseph De Silva** a merchant of the parish of St. Peter, Barbados, "knowing the uncertainty of Humane life" prepared his will dated April 17, 1725 which dispensed "my two niggers Peggy a woman & Gracy a girl ."<sup>1213</sup>

**Joseph Simon** (1712-1804) was a wealthy shopkeeper operating as an Indian trader out of Lancaster, Pennsylvania. He was involved [300] in no less than 12 partnerships in the regional trade and is considered to be one of the first white men to reach the Mississippi from the Pennsylvania area during the 1740s and 50s.

In 1759, Simon is listed as the owner of "a slave age 20, one horse and one cattle." By 1763, Simon had "three slaves aged 10, 15 and 20, one horse, two cattle and a tenant." Ten years later he owned three, ages 12, 30 and 40. He once owned a Black man named John "who had to be chained and thrown into jail after almost killing a man." Simon eventually sold him at a loss. There is a deed dated December 25, 1793, in which Simon sold to Christian Barr "a Negro boy named Cudago, age 15, weight 65 pounds, to be held until age 29." Among his correspondence there is a reference to Simon's sending slaves to Fort Pitt for various people. In 1776, a Philadelphia newspaper ran an ad seeking to locate "A Negro named John, slave of a Mr. Bogle, of Cumberland County, formerly belonging to Joseph Simon of the Borough of Lancaster."

Among his varied array of merchandise he sold drugs, and medicines, silk, wampum, tomahawks, lumber, white indentured servants, "Negroes" for sale or hire, ships, lottery tickets, and an item of uncertain description listed in one transaction called "Negroe knives." Simon himself is recorded as having claimed to have a monopoly on such trade in the region.

Simon came under suspicion for aiding the British war effort during the American Revolution by trading in banned British goods including tea. By the 1780s, Simon and fellow Jew Michael Gratz of Philadelphia became joint owners of vast tracks of land west of the Susquehanna.<sup>1214</sup>

**Joseph Simon**, described as a "Confederate veteran" from New Orleans, purchased a slave according to a receipt. Slavery was presumed, however, to have ended in 1865.<sup>1215</sup>

**Michael Simon** helped his brother-in-law, **Simon Frank**, establish a dry goods store in Woodville, Louisiana in 1850, under the name S. Frank & Company. By 1853, Michael Simon was "sufficiently well off to have bought a small plantation worked by about ten slaves."<sup>1216</sup>

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<sup>1210</sup> Marcus, *The American Jewish Woman*, pp. 113-14; *MUSJI*, p. 210.

<sup>1211</sup> Grollman, vol. 3, no. 1, p. 10, *MCAJI*, p. 239; Rosenbloom, p. 159.

<sup>1212</sup> Hurwitz and Hurwitz, p. 46.

<sup>1213</sup> Samuel, p. 60.

<sup>1214</sup> Brenner, pp. 8-20.

<sup>1215</sup> Isidore S. Meyer, "The American jew in the Civil War," *PAJHS*, vol. 50 (196061),fi 287.

<sup>1216</sup> Ashkenazi, p. 149.

**Benjamin Simons**, of Charleston placed several advertisements for runaway slaves in local papers. In the *South-Carolina Gazette and Country Journal*, April 19, 1774:

RUN-AWAY from the subscriber about the 23d day of July last, a negro man named PRINCE, he is about 30 years of age, 5 feet 5 or 6 inches high, has a blemish in one eye, which was caused by the small-pox; he had on when he went away, a blue waistcoat, and a pair of light coloured breeches. He was brought up to the blacksmith's business in New-York. He was seen a few days after he absented himself, with a cart, about five miles from town. Whoever will deliver said negro man to me in Charles-Town, or to the warden of the work-house, shall receive FIVE POUNDS currency reward, and all reasonable charges, from Benjamin Simons.<sup>1217</sup>

Simons apparently sought "Abraham" in an advertisement in the *South-Carolina Gazette*, November 9 to November 16, 1767. The *South-Carolina and American General Gazette* of April 17 to May 1, 1776:

RUN away about the first of April last, a stout, well made Negro Man named JUNE, formerly belonging to James Witter of James Island, and used to attend the Market, but was employed in the Ferryboat from Scott's Ferry in Town; he has been seen in Town, where he is harboured, and on James Island. Ten Pounds Reward will be paid to whoever will apprehend and deliver him to the Warden of the Workhouse.<sup>1218</sup>

**Moses Simons** was the nephew of Savannah's **Saul Simons**. In his will, the elder Simons stipulated that his executors were to hire out four Black slaves and the total annual income, \$200, was to be used to keep young Moses at school.<sup>1219</sup>

**Samuel Simons** (ci. 1824) of Charleston, enslaved Africans named "Maria Chapman," "Pompey" and "Peggy." There is some evidence that "Maria," described as "a free woman of color", was sexually exploited by Simons.<sup>1220</sup>

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**Nathan Simson** (ci. 1725) was a New York merchant and shipper born in Germany. In 1717 and 1721, two of Simson's ships, the *Crown* and the *New York Postillion*,

... sailed into the northern harbor with a total load of 217 Negroes. The shipments came directly from the African coast, two of the largest slave cargoes to be brought into New York in the first half of the eighteenth century.<sup>1221</sup>

**Sampson Simson** "appears to [have been] the largest trader among New York Jews," and "one of the most prominent members of the New York Chamber of Commerce." He was one of the drafters of New York's constitution, served repeatedly as a member of its arbitration committee for grievances of New York merchants, was on its Committee on Regulation of Coinage and its Fishery Committee.<sup>1222</sup> According to historian Myer Isaacs, "He retained in his household several old family servants, some of whom had been slaves..."<sup>1223</sup>

**Benjamin Solomon**; In 1798, according to Richmond, Virginia court records, he accused an African woman named "Polly" of stealing two dollars worth of sugar. She was sentenced to five lashes on her bare back and the branding of her left hand.<sup>1224</sup>

**Ezekiel Solomon** participated in the 1776 sale of a Black female child in Montreal.<sup>1225</sup>

<sup>1217</sup> Windley, vol. 3, pp. 692-93.

<sup>1218</sup> Windley, vol. 3, pp. 483, 627.

<sup>1219</sup> *MUSJI*, p. 411.

<sup>1220</sup> Korn, "Jews and Negro Slavery," p. 202. Korn cites this case as one of "only five instances in which documentary evidence indicates [the] cohabitation of jews and Negro women..." See this study "Jews and the Rape of Black Woman"; Blau and Baron, vol. 3, p. 797, Rosenbloom, p. 160.

<sup>1221</sup> *MEAJI*, pp. 64-5; Hugh H. Smythe, Martin S. Price, "The American Jew and Negro Slavery," *The Midwest journal*, vol. 7, no. 4 (1955-56), p. 316; Rosenbloom, p. 161.

<sup>1222</sup> Kohler, "New York," p. 83.

<sup>1223</sup> Myer S. Isaacs, "Sampson Simson," *PAJHS*, vol. 10 (1902), p. 112.

<sup>1224</sup> Ezekiel and Lichtenstein, p. 190.

**Haym M. Solomon** (b. 1740) held as hostage a 10 year old Black child named "Anna".<sup>1226</sup>

**Henry E. Solomon**; In 1825, he used 6 Black people as collateral on a debt owed to Morton Waring.<sup>1227</sup>  
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**Moses Solomon**; In 1802, he was Charleston's constable whose job was to punish freedom seeking Blacks.<sup>1228</sup>

**Myer Solomon** of Lancaster, Pennsylvania "had two houses, two horses, one cattle and one slave."<sup>1229</sup>

**Victor Souza** of New Orleans skipped out on some debts in 1834 for which four of his African slaves were auctioned. He was caught, tried, convicted and sent to prison.<sup>1230</sup>

**Benjamin Solomon Spitzer** of St. Louis, along with **Gershorn Mendes Seixas**, held three slaves who kept their house and ran their store. Spitzer also invested in the slave ships *Nancy* and *Jane*.<sup>1231</sup>

**L. Spyers** of Jamaica joined two other Jews, **J. Da Silva** and **J. Adolfus** in the 1812 attack on a Jamaican assemblyman who advocated equal rights for Blacks.<sup>1232</sup>

**Emanuel Stern** (d. 1828); A Jew from New Orleans who ordered his 12 year old Black child "Mathilda" to be auctioned off after his death. She was sold for \$400 though valued at \$250.<sup>1233</sup>

**Louis Stix**, according to Stanley Feldstein,  
expressed sympathy for the plight of Blacks but did nothing to promote their liberation. Though he classified himself as an "outspoken" opponent of all involuntary servitude, he still advocated gradual emancipation and a government indemnity for "[his] southern neighbors" for their pecuniary losses in parting with their slaves.<sup>1234</sup>

**A. F. Strauss** of New Orleans was a major dealer in Black and White humans and would advertise the sale of as many as a hundred at a time.<sup>1235</sup>  
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**J. L. Tobias** purchased a slave from David Derrick on January 26, 1857. The receipt reads, in part:

I, David Derrick, for and in consideration of the sum of One Thousand and Fifty Dollars - to me - in hand paid, at and before the sealing and delivery of these Presents, by J. L. Tobias has bargained and sold, and by these Presents, do bargain, sell, and deliver to the said J. L. Tobias the Negro slave Stephen Warranted Sound to have and to hold the said Negro slave Stephen unto the said J. L. Tobias his Executors, Administrators, and Assigns, from and against all persons, shall and will Warrant and forever defend by these Presents.<sup>1236</sup>

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<sup>1225</sup> Korn, "Jews and Negro Slavery," p. 190; "Acquisitions," *AJA*, vol. 3 (1951), p. 44; *MCAJ3*, p. 1503.

<sup>1226</sup> Scchappes, p. 599; Meyer, p. 285, and *PAJHS*, vol. 37 (1947), pp. 447-48.

<sup>1227</sup> A. S. Diamond, "Problems of the London Sephardic Community: 1720-1733," *Jewish Historical Society of New England*, vol. 21, p. 400.

<sup>1228</sup> Korn, "Jews and Negro Slavery," p. 190.

<sup>1229</sup> Brener, p. 8.

<sup>1230</sup> Korn, *Civil War*, p. 167.

<sup>1231</sup> Korn, *Jews of New Orleans*, pp. 93; *EJ*, vol. 15, p. 285 and vol. 14, p. 958.

<sup>1232</sup> Hurwitz and Hurwitz, p. 46.

<sup>1233</sup> Korn, "Jews and Negro Slavery," p. 184.

<sup>1234</sup> Feldstein, p. 98.

<sup>1235</sup> Korn, *Jews of New Orleans*, p. 163.

<sup>1236</sup> Meyer, pp. 286-87,

**Joseph Tobias** (1745 or 1764-1810) of Charleston, bought a Black woman named Jenny" from Dr. James Cletherall for \$500 on July 23, 1798.<sup>1237</sup>

**Joseph Tobias** (1684-1761) was a shipowner in Charlestown and president of Beth Etolim synagogue. He was the purchaser of six Black slaves, two men and four women, "probably all households servants."<sup>1238</sup>

**Judica Torres**, a Barbadian jewess, owned two slaves.<sup>1239</sup>

**Simja De Torres** (d. 1746) was a New York slave trader, who imported seven Blacks from Jamaica on at least two recorded occasions in 1728 and 1742. One of the Africans was a three-year-old child. Another was named "Menasseh Perirei." She was also one of the leading benefactors of the Mill Street Synagogue (*Shearith Israel*) in New York City. She left to her nieces Rachel, Rebecca and Sinya, "one negro girl" each.<sup>1240</sup>

**Judah Touro** (1775-1854) was born in Newport and became the *hazzan* (minister) of *Yeshuat Israel* Synagogue which he bought and renovated. Jewish historians claim that he was a humanitarian who abhorred slavery to such an extent that he bought slaves just to free them. Contrarily, wrote Leon Hühner, [305] he bought slaves "to wait on him, or to work in his various enterprises."<sup>1241</sup> In 1809, he profited from the auctioning of 12 African people, and in 1812, advertised rewards for the apprehension of seven Black run-aways. He also did extensive business in merchandise, such as rag clothing, specifically to be used by slaves.<sup>1242</sup>

He was "one of the earliest of prominent American philanthropists," but Jewish historian Morris U. Schappes notes that "Negro institutions and causes, perhaps needing assistance most, were not among Touro's beneficiaries." As late as 1947, Blacks were not admitted to the hospital facilities of the Touro Infirmary in New Orleans.<sup>1243</sup>

**Max Ullman** of Mississippi, was a private in the Confederate army who served all through the war, was twice wounded, and nearly thirty years later became rabbi of a congregation in Birmingham, Alabama.<sup>1244</sup>

**Simon Valentine** (full name; **Simon Valentine Vander Wilden**), "probably in the late 1680's... did business on [Jamaica]... handling chiefly indigo, flour, sugar, and Negroes." He owned a 500 acre plantation in 1699 on the outskirts of Charlestown worked by many African hostages.<sup>1245</sup> He was a respected and successful merchant in the year 1701.<sup>1246</sup>

**Elias Valverde** (c. 1691-1739 or 1740) was a Barbados merchant and slave owner who left money to his children expressly to buy still more African citizens. His last will and testament states that he left to his "Dear & Well Beloved Wife,"

<sup>1237</sup> Korn, "Jews and Negro Slavery," p. 187, Rosenwaike, "Jemsh Population in 1790," p. 61; *EJ*, vol. 15, p. 1181; Rosenbloom, p. 168.

<sup>1238</sup> Thomas J. Tobias, "Joseph Tobias of Charles Town: 'Linguister'," *Karp, JEA*, p. 118; Rosenbloom, p. 168.

<sup>1239</sup> Samuel, p. 43,

<sup>1240</sup> Herschkowitz, "Wills (1743-1774)," pp. 79-81; Pool, pp. 468-69; Friedman, "Wills," p. 153; Rosenbloom, p. 169.

<sup>1241</sup> Leon Hühner, *The Life of Judah Touro, 1775-1854* (Philadelphia: Jewish Publication Society of America, 1946), passim.

<sup>1242</sup> *EJ*, vol. 12, p. 1043; Korn, *Jews of New Orleans*, p. 89; Rosenbloom, pp. 69-70.

<sup>1243</sup> Schappes, pp. 333-41, 656-62.

<sup>1244</sup> Rufus Lears, *The Jews in America: A History* (New York: KTAV Publishing House, Inc., 1972), p. 98.

<sup>1245</sup> Feldstein, p. 13; *MEAJ*2, p. 229; Rosenbloom, p. 171.

<sup>1246</sup> *MCAJ*2, p. 823.



... the Negro Woman named Peggy & her two children called Santo & Rose girls, also a life interest only in my Negroes Primus, Sarah & Phillis. To son Jacob Valverde £450 as also a Negro Man named Cudjoe. To my grand-daughters on marriage or 18th birthday £50 to be layd out in purchasing Negroes for them or put out at interest or otherwise Employed for their best advantage... And I will that [306] the Negro Punch shall serve and attend my said son during his life or till he shall have his Sight when I give and bequeath the said Negro to him and his heirs for ever But if he should not have his Sight then at his death I direct the said Negro to be sold and its produce with the said sum of Six hundred pounds to be equally divided among my Residuary Legatees(sic).<sup>1247</sup>

**Jacob Valverde**, a 1680 resident of St. Michael, Barbados, doled out his "negros" in his will dated April 19, 1725:

To well-beloved daughter Jael Valverde: "my negro woman called Rose also the negro wench call'd Mariba as also the negro wench called Great Quasiba."

To well beloved daughter Lunah: "the negro woman Aba the negro girl Doegood & the negro woman Boss."

To well beloved son Abraham: "my Pentateuchus or 5 books of Moses which I have in our synagogue as also the sylver ornaments or bells thereto belonging... (also) ... the two negroes viz. Primus & August."

To son Isaac: "the negro man nam'd London & the negro woman nam'd Diana."

To son David: "the negro man call'd Manuel as also the negro boy call'd Antony."

To daughter Esther: "the negro woman call'd Bella the young negro girl Bessy the said Bella's child & the negro woman Mall."

To daughter Rebecca: "The Indian Wench Sary as also the negro wench Mainba."

To daughter Simha: "the negro woman call'd Jenny & the negro girl call'd Quassiba the daughter of the said Jenny."

To son Moses: "the negro woman called Nanny & her son call'd John Lopy as also the negroe boy call'd Purim."

To son Aaron: "the negro woman called Esparansa as also the negroe boy call'd February."

To daughter Lea: "the negroe girl call'd Peguey & alsoe the negro girl call'd Lilly... (also)... one gold spangle chain."<sup>1248</sup>

**Daniel Warburg** (1826-1859) of New Orleans had two "mulatto sons named "Eugene" and "Daniel," as products of the rape of a Cuban Black woman named "Marie Rose."<sup>1249</sup>  
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**Moses Abraham Waterman** sold whole gangs of African men, women and children into slavery.<sup>1250</sup>

**Judah Wechsler** was a Jewish spiritual leader and vocal supporter of the African slave system.<sup>1251</sup>

**Julius Weis** of New Orleans, was described by Jacob Rader Marcus, as "probably the most distinguished jew in New Orleans." He terrorized several Blacks in the period from

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<sup>1247</sup> Pool, pp. 464-65; Samuel, p. 89; Rosenbloom, p. 171.

<sup>1248</sup> Samuel, pp. 35, 61.

<sup>1249</sup> Korn, *Jews of New Orleans*, p. 181.

<sup>1250</sup> Bermon, p. 166.

<sup>1251</sup> Feingold, *Zion*, p. 90.

1853-1857 and purchased a Black barber in 1862.<sup>1252</sup> He "chase[d] after runaway Negroes, who were tracked down and brutally rounded up with the aid of bloodhounds."<sup>1253</sup>

**Theodore Wiener** proclaimed himself to be a "rank pro-slavery man."<sup>1254</sup>

**Isaac Mayer Wise**; The leader of the American Reform Movement viewed Blacks as "representing all that is debased and inferior in the hopeless barbarity and heathenism of six thousand years." He also said that "The Negro was never free; and his bondage in Africa was simply duplicated in a milder form when he was imported here." He considered abolitionists to be "fanatics," "demagogues" and "demons of hatred and destruction,"

... and habitual revolutionaries, who feed on excitement and delight in civil wars, German atheism coupled with American puritanism who know of no limits to their fanaticism, visionary philanthropists and wicked preachers who have that religion which is most suitable to their congregations.<sup>1255</sup>

Wise's biographer, James G. Heller, said of his subject, "Clearly the Abolitionists... were men whom he would detest and of whom he would disapprove with all the force of his soul. In his opinion they degraded religion, used it as a tool, and proved themselves unscrupulous and intemperate."<sup>1256</sup> "Christian clergymen are the most violent abolitionists," charged Rabbi [308] Wise, and further accused Protestant priests of causing Jefferson Davis' rebellion.<sup>1257</sup> "The whole host of priests would rather see this country crushed and crippled than discard their fanaticism or give up their political influence."<sup>1258</sup>

"Do you think the Israelites of the South must be your white slaves," he asked, "as you in your naturalization laws treat the foreigner, placing him below the negro?"<sup>1259</sup> During the Civil War he frequently intervened for the release of Confederate Jews from Union prisons and carried on a campaign for foodstuffs for Southern Jews.<sup>1260</sup>

When the issues of war and peace, freedom and slavery arose, Wise, as publisher of *The Israelite*, decided that "silence must henceforth be our policy, silence on all the questions of the day... But we shall be obliged to abstain entirely from all and every commentary on the odd occurrences of the day."<sup>1261</sup> Historian Bertram W. Korn wrote that "Peace and Union at any cost were his objectives in the weeks before the outbreak of war, even if the price involved the everlasting legalization of slavery."<sup>1262</sup>

Rabbi Wise wrote of the Abolitionist's reaction to General Grant's Order #11 expelling Jews from certain jurisdictions: "if so many Negroes had been injured as were Hebrews by the order of General Grant,... you would have cried as loudly as the people of Sodom and Gomorrah; but for the white Hebrew who gave you a God and a religion, you had not a word to say."<sup>1263</sup>

<sup>1252</sup> *JRM/Memoirs* 2, p. 47; Korn, "Jews and Negro Slavery," p. 211

<sup>1253</sup> *JRM/Memoirs* 1, p. 20.

<sup>1254</sup> "Trail Blazers of the Trans-Mississippi West," *AJA*, vol. 8 (1956), p. 92.

<sup>1255</sup> Bertram W. Korn, *Eventful Years and Experiences* (Cincinnati: American Jewish Archives, 1954), p. 131.

<sup>1256</sup> James G. Heller, Isaac M. Wise, *His Life and Work and Thought* (New York: Union of American Hebrew Congregations, 1965), p. 340.

<sup>1257</sup> Korn, *Eventful Years*, p. 149.

<sup>1258</sup> Korn, *Eventful Years*, p. 132.

<sup>1259</sup> Korn, *Eventful Years*, p. 132.

<sup>1260</sup> Segal, *Fascinating Facts*, p. 85.

<sup>1261</sup> Korn, *Eventful Years*, p. 126.

<sup>1262</sup> Korn, *Eventful Years*, p. 126; Heller, p. 344: "Certainly... it is true that Wise would have agreed to the continuation of slavery forever, if that would have called a halt to, or would have prevented, bloodshed."

<sup>1263</sup> Korn, *Eventful Years*, p. 133. It is interesting to note what Isaac M. Wise said of Lincoln in the *Cincinnati Commercial*, April 20, 1865: "Brethren, the lamented Abraham Lincoln, believed to be bone from our bone and flesh from our flesh. He was supposed to be a descendant of Hebrew parentage. He said so in my presence. And,

His rage against the Black man may have stemmed from his belief that "the Hyksos of Manetho, who oppressed the Israelites in Egypt, were Negroes."<sup>1264</sup> In June, 1867, Wise visited [309] Richmond and was bitter in his reaction to the Blacks who seemed destined to assume control of the entire Southland. He wrote of their roaming the streets at will, while the Whites remained in their homes. "Undoubtedly," wrote Dr. Korn, "he was absorbing the propaganda line of the defeated Confederates when he predicted that the whites would eventually be forced to leave the South; then the negroes would be in full command and would stimulate a flood of negro immigration from Africa."<sup>1265</sup>

Wise's beliefs about the Indian were somewhat more beneficent. Of the California Indians he wrote:

... though not total savages, [they] are very primitive and ignorant... [They do] nothing besides loafing and begging... They catch trout in the river, and then sell them to buy ammunition, shoot rabbits, birds, eat various roots and wild plants, also snakes, frogs, dogs, cats, and rats, and say, "Me work no." In conversation with several of them I found that they have no particular home and are heathens.<sup>1266</sup>

**Benjamin Wolfe** owned a store in Richmond, Virginia which was burglarized in 1797, and about \$500 in merchandise stolen. "Three negro slaves were tried for the offence. Isaac (lucky name) and Billy were acquitted, but on January 3, 1798, the day on which all three were brought to trial, Tom was found guilty and ordered to be hung, at the usual place, on the second Friday of February."<sup>1267</sup>

**Jacob Woolf** advertised for the return of his runaway slaves: *South Carolina Gazette*, July 7 to July 14, 1758:

RUN AWAY from the Brig. Exbury, the subscriber master, a very likely negro fellow named [not shown], about 5 feet 7 inches high, and about 19 years of age, born in the West-Indies, and speaks very good English; had on black stockings, blue breeches, white flannel [310] jacket, and a blue cap bound with red bays. Whoever brings him to me, shall have 40 sh. reward.<sup>1268</sup>

The *South-Carolina Gazette*, November 10 to November 17, 1759:

RUN AWAY from the subscriber, a negro man named GEORGE PRESTON, about 24 years of age, Jamaica born, speaks good English, and was brought up to the sea; he has a scar on his right eyelash, and had on when he went away either a new pea blue jacket, or a blue coat with yellow lining, blue breeches or trowsers. Whoever apprehends the said negro and brings him to me, shall receive a reward of TEN POUNDS.<sup>1269</sup>

Solomon Woolf of No. 9, Broad Street in Charleston advertised in the *Gazette Extraordinary* of the State of South Carolina on July 15, 1784:

RAN AWAY

From the subscriber, the 8th instant, a Negro Wench named SUSANNA, 28 or 30 years of age, about 5 feet 2 inches high, thick lips, is coal black, speaks tolerable good English. Had on when she

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indeed, he presented numerous features of the Hebrew race, both in countenance and character." See Sama and Klein, *Jews of Cincinnati*, p. 53.

<sup>1264</sup> Korn, *Eventful Years*, p. 148; More on Wise's attitude toward Blacks and slavery in Marcus, *Studies in American Jewish History*, pp. 189-93; See also Heller, p. 347, who quotes Wise:

Negro slavery, if it could have been brought under the control of the Mosaic or similar laws, must have tended to the blessing of the Negro race by frequent emigration of civilized Negroes back to the interior of Africa; and even now that race might reap the benefit of its enslaved members, if the latter or the best instructed among them were sent back to the interior of Africa.

<sup>1265</sup> Korn, *Eventful Years*, p. 150.

<sup>1266</sup> William M. Kramer, editor, *The Western Journal of Isaac Mayer Wise, 1877* (Berkeley, California: Western Jewish History Center, 1974), pp. 19, 21.

<sup>1267</sup> Ezekiel and Lichtenstein, pp. 77-8; Korn, "Jews and Negro Slavery," p. 190; *EJ*, vol. 14, p. 160; Rosenbloom, p. 174.

<sup>1268</sup> Windley, vol. 3, p. 161.

<sup>1269</sup> Windley, vol. 3, p. 177.

went away, a blue and white calico wrapper, red flannel and Huckaback coat. Whoever apprehends the above negro, and will deliver her to her master, or secure her in any [jail] or work house, so that he may get her again, shall receive Five Guineas Reward. All masters of vessels and others, are forbid to harbour or take her off on their peril.

N.B. The said wench formerly belonged to Mrs. Russell, of Savannah, and has perhaps gone that way.<sup>1270</sup>

**David Yulee** (born Levy) had risen to political prominence and enjoyed the distinction of being the first Jew elected to the U.S. Senate. His strong oratory embraced the enslavement of Blacks for the use of Whites and won him the first Senate seat from Florida. In February, 1848, he offered a resolution in reference to New Mexico and Southern California, protesting against the abolition of slavery there on the ground that these territories belonged to all the citizens of all the states and that slave property could therefore rightfully be brought into them.<sup>1271</sup> In [311] 1850, Yulee bitterly opposed an anti-slavery resolution of the legislature of Vermont on the grounds that its language was insulting to the South.

Florida passed her ordinance of secession on January 10, 1861, and on January 21, Yulee gave the first speech in the Senate to announce the secession of a Southern state.<sup>1272</sup> "What is advisable," he said, is the earliest possible organization of Southern Confederacy and of a Southern Army. The North is rapidly consolidating against us upon the plan of force. A strong government, as eight States will make, promptly organized, and a strong army with Jeff Davis for General in Chief, will bring them to a reasonable sense of the gravity of the crisis.

Have a Southern government as soon as possible adopting the present Federal Constitution for the time, and a Southern army.<sup>1273</sup>

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<sup>1270</sup> Windley, vol. 3, p. 383.

<sup>1271</sup> He changed his name from Levy to Yulee to marry non-jew Nancy Wickliffe.; Leon Hühner, "David L. Yulee, Florida's First Senator," *PAJHS*, vol. 25 (1917), p. 22.

<sup>1272</sup> Hühner, "David L. Yulee, Florida's First Senator," p. 2-1; Mrs. Archibald Dixon, *The True History of the Missouri Compromise and its Repeal* (Cincinnati, 1899), p. 234; Lears, p. 96. See also Sinnonhoff, *Jewish Participants in the Civil War*, pp. 266-68; Feingold, *Zion*, p. 89; Leonard Dinnerstein, "Neglected Aspects of Southern Jewish History," *AJHQ* (1971-72), p. 54; *El*, vol. 16, p.~ 894; Peter Wiernik, *The History of Jews in America: From the Period of the Discovery of the New World to the Present Time* (New York: Hermon Press, pub. 1912, rev. 1931, reprinted 1972 by Greenwood Press, Westport, Connecticut), pp. 207-8; G. Cohen, p. 87.

<sup>1273</sup> Hühner, "David L. Yulee, Florida's First Senator," p. 24.

### **Ode to a Black Man and Brother called "George"**

The following letter was written to the Jewish owner of an African Black Man called "George." It exemplifies the courage, spirit and dignity of the Black Man as he fought his Jewish oppressor.<sup>1274</sup>

Reading, March 2, 1772

Mr. Bernard Gratz, Merchant in Philadelphia

Sir:

I took your negroe George, some time ago, home, thinking I might be the better able to sell him, who, after being with me a night, behaved himself in such an insolent manner I immediately re-manded back to the jail.

About a week since, I put him up for sale at Christopher Witman's tavern, where there was a number of persons who inclined to purchase him. But he protested publicly that he would not be sold, and if anyone should purchase him, he would be the death of him, and words to the like purpose, which deterred the people from bidding.

I then sent him back again with directions to the jailer to keep him at hard labour, which he refuses to do, and goes on in such an insolent manner that it is impossible to get a master for him here.

I therefore request you'll send for him on sight hereof, or send me a line by Drinkhouse, or the first opportunity, what I shall do with him.

He's now almost naked, and if not furnished soon with some clothes, I fear he'll perish.

Pray let me hear from [you] and, in the mean time, I remain, with great regard, sir,

Your humble servant,

George Nagel

N. B. He's now chained and handcuffed on account of his threats.

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<sup>1274</sup> *JRM/Docs*, p. 419; Marcus, *Studies in American Jewish History*, p. 28. Some terms clarified from the old English spelling.

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**Jacob Pinto, Jacob Turk, Daniel Gomez, James Lucana, Jan de Sweevts, Felix (cha-cha) de Souza (known as the prince of slave traders and second in importance after Aaron Lopez), Simeon Potter, Isaac Elizer, Jacob Rod, Jacob Rodriguez Rivera, Haym Isaac Carregal, Abraham Touro, Moses Hays, Moses Lopez, Judah Touro, Abraham Mendes and Abraham All" (35).**

Slave traders gave their ships the most picturesque names; the names of a group of 15 ships dedicated to the criminal trade of black slaves are given as follows:

<b>Name of the ship</b>	<b>Owners</b>	<b>Real nationality</b>
"Abigail"	Aaron Lopez, Moses Levy and Jacob Franks	JEWS
"Crown"	Isaac Levy and Nathan Simpson	JEWS
"Nassau"	Moses Levy	JEW
"Four Sisters"	Moses Levy	JEW
"Anne & Eliza"	Justus Bosch and John Abrams	JEWS
"Prudent Betty"	Henry Cruger and Jacob Phoenix	JEWS
"Hester"	Mordecai and David Gomez	JEWS
"Elizabeth"	David and Mordecai Gomez	JEWS
"Antigua"	Nathan Marston and Abram Lyell	JEWS
"Betsy"	Wm. De Woolf	JEW
"Polly"	James De Woolf	JEW
"White Horse"	Jan de Sweevts	JEW
"Expedition"	John and Jacob Roosevelt	JEWS
"Charlotte"	Moses and Sam Levey and Jacob Franks	JEWS
"Caracoa"	Moses and Sam Levey	JEWS

(35) W.F.— **"Who Brought the Slaves to America"**, p. 17.

The following is a partial list of the slave ships owned by Jews:

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'Abigail' by Aaron Lopez, Moses Levy and Jacob Franks.  
'Crown' by Isaac Levy and Nathan Simpson.  
'Nassau' by Moses Levy.  
'Four Sisters' by Moses Levy.  
'Anne & Eliza' by Justus Bosch and John Abrams.  
'Prudent Betty' by Henry Cruger and Jacob Phoenix.  
'Hester' by Mordecai and David Gomez.  
'Elizabeth' by David and Mordecai Gomez.  
'Antigua' by Nathan Marston and Abram Lyell.  
'Betsy' by Wm. DeWoolf.  
'Polly' by James DeWoolf.  
'White Horse' by Jan de Sweevts  
'Expedition' by John and Jacob Rosevelt.  
'Charlotte' by Moses and Sam Levey and Jacob Franks.  
'Caracoa' by Moses and Sam Levey.

Slave-runners, also owned by Jews were the 'La Fortuna', the 'Hannah', the 'Sally', and the 'Venue'.

Some of the Jews of Newport and Charleston who were engaged in the distillery or slavery trade, or both, were: Isaac Gomez, Hayman Levy, Jacob Malhado, Naphtaly Myers, David Hart, Joseph Jacobs, Moses Ben Franks, Moses Gomez, Isaac Dias, Benjamin Levy, David Jeshuvum, Jacob Pinto, Jacob Turk, Daniel Gomez, James Lucana, Jan de Sweevts, Felix (cha-cha) de Souza, (known as the 'Prince of Slavers' and second only to Aaron Lopez), Simeon Potter, Isaac Elizer, Jacob Rod, Jacob Rodrigues Rivera, Haym Isaac Carregal, Abraham Touro, Moses Hays, Moses Lopez, Judah Touro, Abraham Mendes and Abraham All.

Of some 600 ships leaving the port of Newport, more than 300 were engaged in the slave trade.

A typical cargo of one ship, 'La Fortuna' was 217 slaves which cost about \$4300 and sold for \$41,438.00 .

Only about 10% of the slave ship Captains were Jews, they not wanting to subject themselves to the rigors of the 6 month journey. They preferred to stay at home and continue their distillery operations which continued to supply rum and whiskey to the Indians for many years at a very great profit.

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**Library of**  
**POLITICAL**  
**SECRETS**

**8**

**JEWS  
WANT  
TO DOMINATE  
THE NEGROES**

**SERIES OF AUTHOR  
ITSVAN BAKONY**

## CHAPTER I

# BLACK JEWS AND SOMETHING ABOUT CLANDESTINE JUDAISM IN LATIN AMERICA

One of the main Jewish infiltrations in peoples of black race are the "**Falasha**" of Ethiopia, whose skin is black and who have the physical aspect of the negroes of the African continent. Some of them live in huts, like those of the poorest African negroes and are dressed with simple trunks as readers may attest in the pictures included in this chapter, which were taken from the **Castilian Jewish Encyclopedia** and the **Jewish Encyclopedia**, Israelite documents of utmost authority in Judaism.

It is convenient for Judaism to infiltrate among the poor classes of the population, so that revolutionary leaders may appear in those classes to control the poor workers and peasants and launch them to the revolutions promoted by Jewish imperialism to conquer power over the gentile nations. The same thing happens in Latin America, where the hidden Jewish power has clandestine Israelite communities in the countryside, in mountain ranges and wild regions both in Brazil and in the nations from Mexico to Chile and Argentina that were a part of the Spanish Empire.

These clandestine communities were formed since the 16th century with marranos, that is to say, Spanish and Portuguese clandestine Jews, that eluding the laws that forbade the emigration to the New World of Spanish and Portuguese Christians who descended from Jews, could settle in the different colonies of the Spanish Empire in America and Brazil. Persecuted by the Spanish and Portuguese Inquisitions, many of them had to flee to the mountain ranges and to the woods, founding towns sometimes in far away regions, out from the scope of the Inquisition. Through mixed marriages with Indians, they started a lineage of Jews mixed with American Indians, who having very Christian names and Spanish or Portuguese last names, are a part of the population of the Latin American countries of Spanish language and they cannot be distinguished from the rest of the people, because their families have also been Catholic in public for centuries and they are still Catholic, although they practice Judaism in secret.

Some of these marranos or Latin American clandestine Jews, including those of Brazil, who in public practice the Catholic religion, could elude the Inquisition's vigilance and remained in cities and villages organized as the former ones in super-secret societies, that presently compose the hidden power that controls Freemasonry, the political parties and Marxist guerrillas, that unfortunately have succeeded in imposing a totalitarian dictatorship — Moscow's satellite — in Cuba, led by the Marrano Fidel Castro.

Many of these Marranos have for many years introduced their children in the seminaries of the Catholic Church and even the convents of nuns and friars, enabling them to enter surreptitiously into the positions of canon, bishop, archbishop and even cardinal, as clandes-

tine Jews have done in Italy and France and other Catholic countries. These Catholic priests, who are Jews in secret, are the publishers of the so-called Catholic progressivism and the leaders of the Jewish-Marxist subversion in the Catholic Church, that is at the service of Moscow. The Marranos also infiltrate all political parties, from the right to the left, and all institutions and governments of Portuguese and Spanish speaking. Nevertheless, due to their scarce military abilities, although they also infiltrate the armed forces, they have not succeeded to control them with the exception of Cuba; that is why the sea and land armies of those nations are the less infiltrated institutions and that is why they have always been the hope of liberation of those peoples from the subversion and conquest of the clandestine Judaism. (1).

Regarding the black African Jews, the **Castilian Jewish Encyclopedia** — word "**Falasha**" — mentions the following: "**Falasha. Name given to native Jews from Abyssinia. They call themselves 'Beta Israel' (Israel's house), while 'Ayhud' (Jew) was an unknown term among them. It is an ethnical group of strong African mixture**". . . "**Abyssinian legend states that they are Jews that abandoned Palestine with Menelix, Solomon's son. Halevy believed they were the result of a mixture between himyaritas Jews — subjected by king Caleb and partially refugees of the**

- (1) About the Marranos (that is to say, clandestine Jews of Portuguese and Spanish origin infiltrated at present in great amounts in Spain, Portugal and Latin America, readers may consult the already mentioned book titled "**The Plot Against the Church**", Italian edition, Rome, 1952; or any other edition, especially chapters 1 and 24 of that Italian edition and chapters 38 and 39 of the Austrian edition, enlarged by the authors of the book. English edition published by St. Anthony Press, Los Angeles, California, 1967.



mountainous regions of the West — and black natives” . . .  
“The tradition that imputes them great antiquity in Ethiopia seems to be justified, because the Falasha do not know the talmudic precepts.”

The exclusivist racism of these black Jews is confessed in the so-called **Jewish Encyclopedia**, when it reads that their exclusive villages: **“Do not allow the entrance of non-Jews. A kind of synagogue, the mesguid — is located in the highest place in town and in every town there is a house devoted to the ritually impure, called Merghem Biet.”** (2).

The Falasha negroes, as other Jews of Asia and Africa, were for many centuries untied of western Judaism due to the communication problems before the 18th century. They were, as Hindi, Chinese and many other Jews, united to the international Judaism in somewhat recently times. But despite the centuries of isolation, the Falashas kept the essential characteristics of the Hebrew organization, as for example, discrimination against impures, that is to say, Jewish mixed with gentile blood; Falashas are barefaced and brutal, and they even build — in addition to the synagogue for the pures — another house (which they do not even call synagogue) for the impures. More civilized Jews do this, covering such discriminations in the way we indicated before, surrounding it with the utmost secret so that hybrids do not know they are discriminated against, avoiding the displeasure and violent reactions of hybrids.

Nevertheless, despite of the exclusiveness of the Falashas to prevent the entrance of gentiles to their villages, Falashas think they have the right to become involved in

(2) **Castilian Jewish Encyclopedia**. Mexico, 1948, 4th. vol. Word: Falasha. pp. 371-372.



### **SEDER OF MARRANOS OR CLANDESTINE LATIN AMERICAN JEWS, INTERRUPTED BY THE INQUISITION.**

Marranos, being Catholic in public but Jews in secret, were the main objective of the Spanish and Portuguese Inquisitions. Marranos, as Jews of all the world, celebrate the Israelite Passover, that commemorates the conquest of Egypt by only one Israelite, the famous Joseph of the Bible, and also the exodus of Jews to conquer the seven nations of the land of Canaan. All these conquests are considered by the Jews as a symbol of the conquest of the whole world in which they are engaged now. Everything is annually celebrated in the Pesachim (Pesaj) or Jewish Passover festivity, that has two ritual banquets organized by every Jewish family. Wealthy Jews travel throughout the world to meet in the patriarch's house, either the family father, the grand-father or great-grand-father if they are still alive. In the first Seder of Pesachim toasts are made to the next world conquest by the Israelite nation. Marranos or clandestine Spanish, Portuguese or Latin American Jews, celebrated their Passover and solemn banquets or Seders also hidden and in clandestineness. This picture shows a seder interrupted by the guardians of the Holy Inquisition, which for sure took those marranos who were celebrating that ritual banquet.

Photo taken from the **Castilian Jewish Encyclopedia**, 7th. vol.

Word: MARRANO, p. 289.

the non-Jewish world to perform domination activities. Furthermore, international Judaism has used them as infiltration agents, due to their racial black appearance, to control peoples of black race in different parts of the world, many of them being transferred to different places in the African continent a long time ago.

Worst than all, they have been taken to the United States to organize and control the secret communities of American black Jews. To this regard, it is necessary to quote what Rabbi Jacob Solomon Raisin states in his book named: **"Gentile Reactions to Jewish Ideals"**: **"The first Jewish congregation of colored people in the United States was founded in 1889 when Rabbi Leon Richlieu, an Ethiopian, founded the Moorish Temple of Zion."** He also says that: **"The number increased with judaized negroes of the Western Indies and Black-Jewish congregations were organized in Chicago, Cleveland, Newark, Youngstown, Ashbury Park and other places. Now in the 'Little Africa' in Harlem, the number of members of this place only is estimated over two thousand."** (3).

We can see here the great importance that has for Judaism the work performed by the black Ethiopian Rabbi Leon Richlieu in a land for the conquest of Israelite imperialism, that is, the United States; precisely one of those Jews of Abyssinia that are so racist and exclusivist, that in Ethiopia do not allow the entrance to their private villages of non-Jews and who discriminate against the unfortunate impures in such a way that they are not allowed to enter in the synagogues, but instead, special houses for prayers called **"Merghem Biet"** are built for them.

- (3) Rabbi Jacob Solomon Raisin: **"Gentile Reactions to Jewish Ideals"**, New York, 1953, pp. 792-793.

**CASTRO**, familia judía de médicos. Numerosos miembros de la familia fueron perseguidos por la Inquisición. Mencionaremos a *Teresa de Cas-*

*tro* (1465), *Manuel de Castro*, médico en Madrid (1561), *Jorge de Castro* (1661), *Isa de Castro*, esposa de Luis Cardano, de Toledo (1679), *Catalina de Castro*, de Guadalajara (1691) y *Francisco de Castro* (1625), condenados por el Tribunal del Santo Oficio de Toledo. *Alvarez de Castro*, de Pontevedra, fué condenado a la edad de veintidós años en Santiago. *Núñez de Castro*, de Badajoz, condenado a los veinticinco años de edad en Almería, lo mismo que el doctor *José de Castro*, de Madrid, todos en el año 1722. Varios de ellos fueron condenados a prisión perpetua y a la pérdida de sus bienes. *Felís de Castro* fué condenado en 1725. Varios miembros de la misma familia, residentes en Portugal y en el Brasil y también médicos, sufrieron condena por la Inquisición de Lisboa.



*Escudo de la familia Castro.*

de medicina; *Jacobo Henriques de Castro* Sacramento (n. en Braganza, Portugal, 1691), m. en Londres, 1761), famoso médico, uno de cuyos escritos trata de la inoculación contra la viruela negra; *Jacobo de Castro* (n. en Londres, 1731; m. allí en 1815) notable actor y director del Royal Theatre de Londres; *Jacobo de Castro* (1802-1876), médico de cámara del sultán Abdul Hamid y médico jefe del hospital militar de Constantinopla; *Gabriel Henriques de Castro* (1803-1853), pintor de naturalezas muertas, que vivió en Amsterdam; *Abraham de Castro*, director de la Casa de la Moneda del sultán Subreiman, en El Cairo, en el s. XVI. Era muy rico y daba 3000 florines oro al año de limosna. Adquirió gran influencia entre los funcionarios turcos y fué muy estimado por sus correligionarios. En 1521 denunció al sultán una conspiración tramada por el bajá Ajmad de Egipto, y éste se vengó con una cruel persecución de los judíos de Egipto.

## FIDEL CASTRO BELONGS TO A FAMILY OF CLANDESTINE JEWS THAT HAS PRODUCED LOTS OF PHYSICIANS.

We photocopied the text of the great Jewish work called **Castilian Jewish Encyclopedia** referred to the famous Marranos or clandestine Jews whose last name is CASTRO, some of them were condemned by the Holy Inquisition for practicing Judaism in secret. As readers may learn from this document, the CASTRO family has produced lots of famous physicians.

**Castilian Jewish Encyclopedia**, 2nd. vol. p. 288, 2nd. col.  
Word: CASTRO, JEWISH family of PHYSICIANS.

The **Jewish Encyclopedia** says that the word FALASHA means "emigrants" and that these black Jews have a darker skin and are more burly than the Abyssinian Amharas in whose territory they live. Besides, in the Walkait and Tchelga regions, Falasha are known as "**Feggara**", and the **Ilmormas** or **Gallas**, call them "**Fenjas**" (4). As it can be seen, gentile negroes give different names to the Falashas in the different regions they are infiltrated.

The **Jewish Encyclopedia** adds that Falashas houses are built in the same way of the rest of the Abyssinian people; also they use the same instruments and speak the same language of the Ethiopian people; they also use similar dresses to those used by the Christian population of Abyssinia. In short: an apparently total assimilation to the rest of the population among whom they are mixed, as infiltrated Israelites do in all countries of the world; but keeping their organization aside, in the way described by the **Castilian Jewish Encyclopedia**.

The **Jewish Encyclopedia** continues saying that Falashas are dedicated to all kinds of professions and labors, especially to agriculture (5). To this regard, it is worthwhile to notice that researchers on western Judaism have reached the conclusion that Jews, by nature, hate agriculture and prefer to dedicate themselves to other activities. This, as an absolute rule, is completely false. But it is true that the percentage of peasants among western Jews is very small. But not even the last fact is true regarding

(4) **Jewish Encyclopedia**, New York and London, 1903. 5th. vol. Word FALASHA, p. 327, 1st. and 2nd. cols.

(5) **Jewish Encyclopedia**. 5th. vol., word: FALASHA, p. 327. 2nd. col.



#### **BLACK FALASHA JEWS AND THEIR VILLAGE IN BALANKAB.**

As readers may see, this is a village of poor black Falasha Jews. Their huts are as humble as those of the gentile blacks in the African jungle. These peasant Falashas use only trunks and some of them cover with a cloak. It is impossible to distinguish them from the gentile negroes of other African tribes.

Photo taken from the great Jewish work titled: "**Jewish Encyclopedia**", 5th. vol. Word: FALASHAS. p. 329.

many Israelite communities of Africa and Asia, where many Jewish **FALASHA** of **ABYSSINIA**, the Jewish **TIAO-KIU-KIAOU** of China and others, work at agriculture and infiltrate in dangerous proportions the peasant organizations of those countries.

Same thing happens with the Jewish Indians of Latin America, whose ancestors fled from the Inquisition centuries ago and settled in agricultural regions far away from the great population centers, where in either way the so-called Holy Court of the Inquisition operated. In those regions, almost all of them had to dedicate themselves to agriculture and cattle raising. And many of them still do it, monopolizing lands and living as real dictators in the villages, that make and unmake mayors, dedicate to monopolize crops and cereals, buying them at a miserable price from gentile peasants, retailing them at fabulous prices; at the same time, they own the food stores where they sell alcohol and liqueur, also they own billiards and taverns where the vice of alcohol is taught to the peasant youth in order to exploit them and buy their crops to the poor peasants at a lowest price; at the same time, they lend money with usury interest even of one hundred and twenty or two hundred and forty annual interest. The same is done by Jewish usurers in all the world who exploit the peasants in a criminal way, as the Jewish Russian Jakob Alexandrovich Brafman denounced in his book titled: **"The Book of Kahal"**, saying that the Israelites of the Russian Empire did the same with the peasants encouraging the vice of alcoholism among them to buy the crops at the lowest price. This situation was ended by Prime Minister Stolypin of Czar Nicholas II, who took away from the Jews the monopoly they had in the trade of alcohol and liqueurs to prevent them from provoking alcoholism among the



**BLACK FALASHA JEWESS OF ABYSSINIA**

Photo taken from the **JEWISH ENCYCLOPEDIA**. 5th. vol.  
word: FALASHAS, p. 328.



peasants; an act which caused Judaism to sentence him to death. The execution was entrusted to the Jew Bogrof, infiltrated in the Imperial Police; he killed Peter Arkadjevich Stolypin on September 14, 1911, in a theater in Kiev, where Stolypin went to accompany the imperial family. This fact shows once more how dangerous it is to tolerate the infiltration of Jews in the police and armed forces of any country, thus putting them in a position to easily kill the Heads of State or Ministers, when it is convenient for the Jewish imperialism to order such crimes.

The sometimes successful attempt of the Israelite imperialism to conquer Abyssinia started many centuries ago.

The **Castilian Jewish Encyclopedia** states that in the 10th century there was in Abyssinia a dynasty of Solomonic or Jewish lineage, descendant of the Israelite king Solomon. And to this regard it reads: **"At the beginning of the 10th century, a new dynasty called Zague appeared. King Gedeon's wife, named Judith, ousted the legitimate king of SOLOMONIC LINEAGE and ordered the killing of four hundred princes of his dynasty. The ousted king Delhad fled to the South of the country and remained in Shoa, while the new dynasty — that seemed to have several enthusiastic defenders of Christianity — got strong in the North. Ethiopian historians, nevertheless, call the Zague kings "JEWISH KINGS."** (6). If it is so, it might have been the case of a war of Jews against Jews, as it has happened in different countries in the history of the Israelite nation spread throughout the world.

But fortunately for the Ethiopian people, the **Castilian Jewish Encyclopedia** says that the reign of this Zague dy-

(6) **Castilian Jewish Encyclopedia**. 4th. vol. Word, Ethiopia, pp. 331-332.



**GROUP OF BLACK JEWISH FALASHAS OF ETHIOPIA**

Photo taken from the great official Jewish work titled "**Castilian**  
"**Jewish Encyclopedia**", 8th. vol. Word: JEWISH. BLACKS, p. 107,  
1st. col.

nasty: "ended in 1270, when they were replaced by Yekuno Amlak, although they remained in the Northern part of the country, until they were subjected by king Sarsa Denguel in the 16th century and finally annihilated by Susenyos after the 1617 slaughters." (7)

The reign of the gentile dynasty — the real Ethiopian one — nevertheless, in most of the Abyssinian territory, was disturbed by revolts organized by Judaism, using the Door Proselytes as satellites, as we will see later. They could convert to Israel's religion, some provincial governors, thus turning them into blind instruments of Jewish Imperialism, inciting them to rebellion against the gentile king of Ethiopia, attempting to overthrow him. These and other very valuable informations on the Jewish subversion against the truly Abyssinian dynasty, are contained in the JEWISH ENCYCLOPEDIA, which reads: **"Under king Amda-Seyon I (1314-1344) Jews settled in Semien, Wogara, Salamt and Sagade. One of these general kings suppressed a rebellion in Begameder, inhabited by Christians converted to Judaism. After this, a Falasha revolution took place under the reign of Ishak (1412-1429). Zara Yaekob's reign (1434-1468) was disturbed by Amba-Nahad's rebellion, governor of Salamant; Sagay, governor of Semien and of Kantiba; all of them had ABJURED of Christianity and had CONVERTED TO JUDAISM."** (8). So the black Jews of Abyssinia were using the Door Proselytes converted from Christianity to Israel's religion, as a means to conquer the domination in Abyssinia, as they attempt to do now with Door Proselytes that are enrolled in Japan and other countries

(7) **Castilian Jewish Encyclopedia.** 4th. vol. Word: Ethiopia, p. 332, 1st. col.

(8) **Jewish Encyclopedia.** 5th. vol. Word: Falasha, p. 329. 2nd. col.



### **BLACK JEWISH FALASHA PEASANTS NEAR GONDAR**

They walk barefoot. Rabbis, religious and political leaders of the Synagogue's Brotherhoods, to avoid that the very poor Jews of all the world become envious of the very rich Jews and millionaires, preach them that ISRAEL'S GOD GAVE THEM POVERTY AS A BLESSING, BECAUSE WITH THAT POVERTY THEY WILL BE BETTER LEADERS OF THE GENTILE PROLETARIAT, WITH WHICH SOCIALIST REVOLUTION, ISRAEL WILL OBTAIN THE TOTALITARIAN AND ABSOLUTE DOMAIN ON ALL NATIONS. They give them Lenin's example and also those of Jews of the poor class that could conquer the former Russian empire and become its absolute masters.

Photo taken from the **CASTILIAN JEWISH ENCYCLOPEDIA**, 4th. vol.  
Word: FALASHA, p. 372. 1st. col.

or communities, where true Jews, Jews by blood, are not numerous enough to be able to accomplish such goal by themselves, and need gentile puppets easily manageable, as Door Proselytes are generally.

Judaism plans to turn Door Proselytes into slaves — because they are of gentile blood — after the establishment of their totalitarian dictatorship (called the **"MESSIANIC REGIME"**). They plan to destroy all gentile religions, as they believe is prophesied in the Bible and Talmud; the only religion existing then shall be Israel's religion, to which all gentile pigs will be forced to convert, being then transformed in DOOR PROSELYTES, or being murdered if they refuse to do so. So the present Door Proselytes are simply the pioneers of this spiritual yoke preceding the material slavery, because all our gentile descendants are destined to be Door Proselytes and slaves when Judaism substitutes the transitory Communist regime — which will convert them into slaves of the State, managed by Jews of blood — by a so-called **"MESSIANIC REGIME"**, also led by true Jews, the Jews of blood, in a dictatorial and totalitarian way.

The **Jewish Encyclopedia** continues saying about the armed struggles fought between the Falasha and the gentiles of Abyssinia, the Falasha being defeated and sometimes persecuted. One of these persecutions resulted in that in 1626 the Falasha of Dembea, terrorized as the Encyclopedia says because of the emperor's cruelty, massively embraced Christianity (9). We already know because of what has systematically occurred through centuries, that these massive Jewish conversions to Christianity, Islam or any other religion, result only in the creation of a CLAN-

(9) **Jewish Encyclopedia**, p. 330, 1st. col.



**BLACK JEWISH MERCHANTS OF ETHIOPIA  
AT THE ADDIS ABEBA MARKET.**

Photo taken from the **Castilian Jewish Encyclopedia**, 4th. vol.  
Word: Ethiopia, p. 332.

DESTINE JUDAISM covered with the mask of the pretendedly adopted religion. These happenings caused the existence of clandestine Jews covered with the mask of Christianity in Abyssinia that help a lot the tyrant Jewish emperor Haile-Selassie keep the real Ethiopian people subjected.

The **Jewish Encyclopedia** says that the fall of the second JEWISH dynasty already mentioned, **"created a series of civil wars that finally took king SHOA to the power of the first SOLOMONIC dynasty, who adopted the name of Menelik II. Year 1889"**. (10). But, as we already observed in another chapter (See booklet No. 6 of the Library of "Political Secrets" titled: **"The Jewish Fifth Column in India"**), this conquest of Abyssinia by a Jewish emperor could be accomplished only with the criminal help of the British imperialism, already converted into a satellite of the Jewish Imperialism, due to the control exerted by the British Jews over the London government and over the banking, industrial and commercial monopolies established in England, that exploited the wealth and people in the colonies of the British empire in the benefit of those Jewish super-capitalists. To this effect, as we already said in the above mentioned chapter, British troops of the British-Indian army, composed and led partially by Hindu Beni-Israel Jews, invaded Abyssinia and ousted the reigning gentile dynasty in 1889, replacing it with the present Jewish dynasty of the Israelite Haile Selassie, that tyrannize and exploit the Ethiopian people.

When the Jewish Imperialism cannot — by itself — through its fifth column in a country, take over the government, it uses foreign armed intervention, or economic

(10) **Castilian Jewish Encyclopedia**. 4th. vol. Word: Ethiopia, p. 332, 1st. col.



### **MEXICAN JEWISH INDIANS**

The mixture of Spanish marranos, or Spanish clandestine Jews, with the native race of America in the colonies of the old Spanish empire, brought as a consequence the birth of a new Jewish stock, with great mixture of Indian blood. These marranos in many cases appear as Indians with very dark skin, so nobody can distinguish them from the true Indians or hybrids of the Latin American countries. They use Christian names and genuinely Spanish last names and most of them profess the Catholic religion in public, being Jews only in secret. Nevertheless, a small number of them have left the mask of Catholicism to practice Judaism in public. This picture shows the public synagogue in the village of Venta Prieta, located near Mexico City, with some JEWISH INDIANS of the poor class outside it.

Photo taken from "**The Plot Against Christianity**", by Elizabeth Dilling, published by "The Elizabeth Dilling Foundation" Lincoln, Nebraska, 1964. 3rd. ed., p. 37



or diplomatic exaction made by governments controlled by the Jewish power, to remove the gentile government and replace it with a government subjected to the hidden control of the Israelite imperialism. This gloomy role was played by the yankee imperialism during the 19th and 20th centuries until the Second World War, in those cases, of course, when the United States presidency has been in the hands of a clandestine Jew or of a gentile masonic puppet, highly-controlled by the Jewish hidden power.

United States intervention in Mexico and other Latin American countries frequently resulted in the ousting of patriotic governments, replacing these with regimes controlled by the MARRANOS, that is to say, clandestine Jews of Latin America, sometimes with the help of Masonry, manipulated by the Israelite hidden power. The British imperialism was used by Judaism with the same purpose in other continents.

The domination of the Israelite Imperialism over Ethiopia has also been facilitated because in that country there is a Christian religion highly-judaized in its doctrine. The **Castilian Jewish Encyclopedia** says the following in this regard: **"After the conquest of Egypt by the Mohammedans, Ethiopians adopted the Monophysite Christianity of the Coptic Church in the 7th century, but they still keep certain Jewish customs. They keep Sunday (the great Sabbath) and Saturday (the little Sabbath); also the circumcision of both sexes on the eighth day, the priests' dance in front of the Tabot, the building of churches imitating the Jerusalem temple, THEIR PREFERENCE FOR THE OLD TESTAMENT and their hope to return to Jerusalem. Saturday is kept as a HOLY day under the name of Sanbat. In addition to certain pagan practices, they also keep the rules on diet**



**MEXICAN JEWISH INDIAN AT THE ISRAELITE SYNAGOGUE OF  
VENTA PRIETA, NEAR MEXICO CITY.**

As readers may see, this Mexican Jewish Indian has a very dark skin and looks as a real Mexican Indian or from other Latin American countries.

Photo taken from the great and official Jewish work titled "**Castilian Jewish Encyclopedia**", 7th. vol., word: MEXICO, p. 446, 1st. col.

**provided in the Bible AND THE FORBIDDING OF CARVED IMAGES.” (11).**

It is necessary to emphasize that other very much judaized Christians in countries like Scotland and the United States, have also facilitated the domination of those nations by the Jewish Imperialism. That is why Judaism now — in control of the Catholic Church — attempts to progressively judaize the church in order to change her into an efficient instrument to control the peoples that have that religion, despite of the desperate fight carried out by some courageous Catholic clergymen, who have publicly denounced this perverse maneuver, as the authors of the book **“The Plot Against the Church”** and the Mexican priest Joaquin Saenz Arriaga, who has proved that Pope Paul VI is a clandestine Jew descending from an Israelite family of Brescia, that falsely converted to Christianity centuries ago.

That is why that Catholic clergyman says that the election of Paul VI to the Papacy is null and has no value, as in the case of Cardinal Pierleoni, who in 1130 was elected Pope with the name of Anacletus II. That election was declared void first by St. Bernard and various local councils (French, German and of other countries) convoked by the kings and the German emperor. That nullity was later confirmed by the Second Ecumenical Council of Nicea, taking as a basis St. Bernard’s thesis that the election of a clandestine Jewish cardinal as Pope was null and had no value, although he was elected by three fourths of the cardinals and wrongly recognized for many years as the

(11) **Castilian Jewish Encyclopedia**, 4th. vol., word: Ethiopia, p. 331, 2nd. col.



**BALTASAR LAUREANO RAMIREZ, ATTORNEY**

Rabbi of the synagogue of Jewish Indians of Peralvillo quarter in Mexico City.

His name and last names are Spanish and his type is that of a Latin American hybrid of Spanish and Indian blood; although, he is a Jewish leader.

Photo taken from the "**Castilian Jewish Encyclopedia**", 7th. vol. Word Mexico, p. 446. 2nd. col.

legitimate pope, as happened with Cardinal Pierleoni (12).

We have been informed that Rev. Saenz Arriaga states that for these and other reasons, Paul VI is an anti-Pope, that is to say, a false Pope, an impostor, and that the Pope's position is vacant, as has happened in the history of the Church before, and that for this reason, the Catholic Heads of State or one or two bishops, may convoke to an imperfect general council with the HEALTHY AND ORTHODOX part of the Church (although at the beginning this would constitute a minority as in Pierleoni's case) to elect a legitimate Pope. This was what happened on other occasions in the history of the Church, and there is sufficient canonical ecclesiastic jurisprudence to justify such a procedure; on this subject Maurice Pinay quotes ecclesiastic documents in his book titled **"A Pope Excommunicated Due to His Negligence to Fight Heresy"** (13).

Besides, Rev. Saenz Arriaga states that because Paul VI is a clandestine Jew, he has been filling the See and the Cardinals' Body with other clandestine Jews, who are demolishing the Church and converting her into a satellite of Judaism and of the Communist subversion led by the Jews of the Kremlin, by Fidel Castro and other Marxist leaders controlled by Judaism. All of this information has been compiled by this priest in two books: **"The New Montinian Church"** (first edition published by the Christian Book Club of America, 1971) and **"Vacant Seat"** (Editores

(12) Regarding the nullity of the election of Pope Anacletus II, because he was a clandestine Jew, see the mentioned book: **"The Plot Against the Church"** of Maurice Pinay, fourth part, chs. 25-26.

(13) Maurice Pinay: **"A Pope Excommunicated by the Holy Catholic Church, for his negligence to fight heresy"**. First Spanish Edition, Rome, April 1967.



**FAMILY OF MARRANOS OR CLANDESTINE JEWS OF CHILE,  
FROM THE CAUTIN PROVINCE.**

The type of these Chilean marranos is genuinely Spanish, their skin is white.

A great sector of clandestine Jews of Latin America, including Brazil, did not mix with the native race of America and are of white race, descending from Spaniards and Portuguese. There are some even of blond hair and blue eyes, descending from the mixture of Jews and Germanic Visigoths of Spain and the Germanic Vandals of Portugal. Nevertheless, the names of these Marranos are Christian and their last names are Portuguese or Spanish; all of them profess the Catholic religion in public and are Jews in secret. They lead the Marxist movements in Latin America and the Marxist rural and urban guerrillas, as well as the Catholic clergy called "**Progressivist**", that is at the service of Moscow.

Photo taken from the "**JEWISH ENCYCLOPEDIA HANDBOOK**" of Pablo Link, "Israel Publishing House", Buenos Aires, 1950. p. 97.

1st. col.

Asociados, S. de R. L. edition, 1973). These have been sensational throughout the world, and especially in the Catholic world.

We also know that Paul VI still has not dared — at least until now — to recognize the State of Israel, precisely because of the accusations launched against him from different countries, saying that Paul VI is a Jew who attempts to turn the Catholic Church into a satellite of Israel. Maybe he believes that this recognition would give more basis to those accusations, putting him into a more difficult situation, especially if the Arabs know how to take advantage of this situation. We give most cordial congratulations to all Catholic clergymen and civilians who fight against the new Judas, who attempt to convert the Catholic Church in an instrument of Israel, that has proven to be worst enemy of Christ and of his church through the centuries!

It is not surprising, then, that Paul VI uses his clandestine Jewish clergymen in the capitalist world to sow subversion to the benefit of Jewish Communism in a secret agreement with the Kremlin, and that Paul VI also attempts to use the Catholic clergy in Popular China and Albania, as an agent of subversion and espionage in the benefit of the Soviet Union imperialism. For this reason, in a very skillful way he has tried to praise the Maoist regime and to win its confidence to get its permission to send Jesuit and other kinds of missionaries, with the secret mission of sowing subversion and spying in China and Albania at the service of Moscow.

It is a real crime that Paul VI is using the Catholic clergy for purposes so contrary to the Church created by Christ, betraying his doctrine like Judas, which is not com-



### **MEXICAN INDIAN JEWESS**

It is impossible to distinguish her from other natives of Latin America.

Photo taken from the "**Sunday News**" by Elizabeth Dilling. "**The Plot Against Christianity**", published by "The Elizabeth Dilling Foundation", Lincoln, Nebraska, 1964. 3rd. ed. p. 37.



patible with the doctrine of the masters of Kremlin, who are helped constantly in different ways by Paul VI, supported by his collaborators among the high and low clergy. It is somewhat similar to the role played in China by some Protestant churches controlled by Judaism, which are nothing but infiltrators in China of the JEWISH SUPER-IMPERIALISM either at the service of the capitalist Jewish imperialism or of the Moscow socialist imperialism, according to the convenience of the Israelite super-Imperialism.

During the conquest of Ethiopia by the Italian fascist imperialism, the Ethiopian Viceroy, Duke of Aosta, tried to extirpate Judaism in that country, but he committed the same mistakes that for centuries have done Christians and Moslems. He issued decrees dissolving the Israelite communities of Addis Abeba and Diredawa, naively thinking this was enough to finish them. The only thing he achieved was the disappearance of these communities from the surface to sink in clandestinity, as has happened in other occasions.

When the British imperialism put the Jewish emperor Haile Selassie on his throne again, Judaism became radiantly strong in Ethiopia and was reinforced by new emigrations. In this regard, the **Castilian Jewish Encyclopedia** says that: **"the Jewish immigration to the country started again after the liberation of the country, during the Second World War. Emperor Haile Selassie CALLED SEVERAL JEWISH ADVISORS AND TECHNICIANS FROM PALESTINE AND OTHER PLACES" . . . (14).**

This was not enough for the Jewish tyrant Haile Selassie and his black Jewish Ethiopian advisors. Instead, in

(14) **Castilian Jewish Encyclopedia**, 4th. vol. Word: Ethiopia, p. 332. 2nd. col.



**BLACK JEWISH LEADER OF THE UNITED STATES**  
**RABBI OF A BLACK CONGREGATION OF THE UNITED STATES.**

Photo taken from the **CASTILIAN JEWISH ENCYCLOPEDIA**, 8th. vol.,  
word: **BLACK JEWS**, p. 107, 1st. col.

a barefaced way he brought Jewish advisors and technicians from Israel and other places. It is not surprising, for the same reason, that experts on these questions consider the government of the usurper Emperor Haile Selassie as Jewish as those of Israel and the Soviet Union, and that for this and other reasons already mentioned in this chapter, ABYSSINIA OR ETHIOPIA was converted by the Jewish Imperialism into a very powerful instrument to exert diplomatic control or influence over the black African nations, the third world nations — called neutralist — having a machiavelian diplomacy always tending to exert the highest possible control in these fields and to prevent the influence of the true gentile leaders there, who could lead the black nations, the neutralist world in general, and the underdeveloped world, to their real liberation from the Jewish super-imperialism and its tentacles: the Jewish capitalist imperialism of the trusts, the Jewish Communist imperialism of the Kremlin, of Belgrade or Havana, the Zionism or even the Jewish black imperialism of Ethiopia.

This explains why both the capitalist governments of the United States and England and the so-called Socialist government of the State of Israel, as well as the Soviet Union, helped — in surprising coincidence — the tyrant emperor Haile Selassie of Ethiopia in the economic and military fields, to solve his internal difficulties and to bloodily fight against the Somali patriots that fight for their independence, and the Ethiopian patriots that sometimes revolt against the despotic Jewish regime that presses them.

The liberation of Abyssinia from the tyrannic claw of the usurper Jewish dynasty, in the person of Haile Selassie, that presses the Ethiopian people would not only liberate them of the Jewish exploitation that presses them,

but would destroy one of the Jewish local powers plotting in the ORGANIZATION OF AFRICAN UNITY and in other organizations of underdeveloped peoples avoiding that the true patriotic leaders may lead them united to the real liberation from the imperialist claws in every aspect.

We will now do a brief study of other BLACK JEWISH communities similar to the FALASHA of Ethiopia that are spread in different countries of the black Africa.

The Israelite Jewish leader Rabbi Jacob Solomon Raisin, writing about the BLACK JEWS of Africa, says that: **"Similar racial reminiscences (to those of the Falasha) are found in the country around Lake Albert, Edward Nyasa and the Tanganyika territory"**, and continues saying that: **"in Somaliland and Mozambique island before the Christian Age there were strong Jewish emigrations, that according to a tradition, started from the great commercial cities of Yemen, Aden and Hadremut."**

Later on, the mentioned Rabbi refers to other Jewish highly important nuclei in black Africa, textually saying: **"These countries of 'Ultima terra', as Romans called them, were the starting point for Jews exiled to the African lands of negroes. The fall of Jerusalem and the disastrous uprising of Bar Kokba, forced many Jewish gangs to flee from the Roman revenge as far as it was possible. Jerome says they established a non-interrupted chain of colonies from Mauretania to India. Due to their efforts, Ghana — in the French Sudan — turned to be an important commercial center"** (15). It is very interesting to note that Ghana is one

- (15) Rabbi Jacob Solomon Raisin. **"Gentile Reactions to Jewish Ideals"**, under editorship of Herman Hailperin. Rabbi and College Lecturer of Pittsburgh, Pa. New York edition 1953. Pages 424 to 427.

of the more important centers of black Judaism; also coincident with that, is the fact that it is also one of the more important centers of the Communist agitation among the black race people. It is most frequent — as it may be seen — this coincidence in history, which consists that places mostly inhabited by Jews are, as it is natural, the main centers of the revolutionary agitation of a Hebrew origin.

The mentioned Rabbi continues to give details on the black Jews of Africa saying: **“There are relics of Hebraism spread through the Tuaregs and many tribes of the Nigerial territory that say they have Hebrew ancestry, especially in the regions of the Lake Chad, Bornu and Skoto.”** **“There is still Jewish flavor in the precepts of the Fulani and other tribes of the Green Cape region and Senegal along the south-western African coast around Congo and Guinea. In Dahomey there is a judaized community; they have a temple where they offer sacrifices; they also have a Pentateuch written in ‘parchment’ and keep Saturday and other Jewish ceremonies.”** The learned Rabbi ends by informing about another community composed by some 400 families (16) who say they have Semitic ancestors. Some of them are called Am Yah Khayyun or Emo Yo Quayim (people of the living God) and others the Bnai Ephraim (sons of Ephraim). The mentioned Israelite leader speaks later of many tribes infiltrated in the Arab countries of North Africa (17).

The **Castilian Jewish Encyclopedia** gives information

(16) Jewish census are generally made by number of families and not by number of persons.

(17) Rabbi Jacob Solomon Raisin, pp. 427-429.

on some Jews of the black Africa that are considered by Judaism as mere Door Proselytes, but as it is shown, they are also controlled and strongly led by the Judaical imperialism. Regarding these gentile negroes of Israelite religion, the Encyclopedia says: **"Also in other African regions, negroes of Jewish religion have been found. Adolf Bastian identified the MAVAMBU as such, in the Loango coast, West Africa. They keep Saturday. In Madagascar, there is a sect called 'Zafy Ibrahim' (Abraham's descendants) that keep some Judaical rites."** And regarding the true black Jews, that is to say, those who have Israelite origin, the Encyclopedia adds that: **"Finally, we found some negroid people among Jews in North Africa"** (18).

That is why the Jewish fifth column in the black African people is numerous and ramified; they have tried to take over the governments of several black nations when they got their independence, especially in the former British colonies where Jews that manipulate the British imperialism have done their best — sometimes successfully — to place their black Jewish brothers in the government of the new independent states. Some of these black Jews have been able to establish totalitarian dictatorships of a Communist type with the support of the Kremlin's Jews and the Marrano Jew Fidel Castro, who sends military advisors to train their armies.

The worst thing is that many black Jews, including the Door Proselytes, are the main agents at the service of Kremlin to oust the black nationalist governments and replace them with totalitarian dictatorships of a bolshevik kind, satellites of the Soviet Jewish imperialism. These

(18) **Castilian Jewish Encyclopedia**, 8th. vol., word: BLACK JEWS, p. 107, 1st. col.

black Jews try to control also the independence movements of the few colonies remaining in black Africa, including those of Portugal and Spain, eliminating from the control of those movements the real black patriots. Not because Judaism is interested in the liberation of black nations from the colonial domination, but because it wants to substitute this domain by the domination of black Jews over the nations that obtain their independence, to lead them later to the Jewish totalitarian dictatorship covered with the Communist mask.

The Jewish super-imperialism uses its other satellite imperialisms to control the black African countries. Those imperialisms are the Jewish capitalist imperialism, the imperialist Zionism of the State of Israel and the black imperialism of Ethiopia, so that many black Jews serve as agents of those imperialisms according to what it is convenient in each case for the Jewish super-imperialism. Fortunately, some governments left in the power by the British imperialism, have been overthrown by the military, thus frustrating the Jewish maneuver. On the other hand, black patriots in most cases have achieved the control over the governments of their nations, always with the army's help, that as in other parts of the world, has constituted the best defense of the peoples against the Jewish imperialism and its hidden powers that lead subversion. Besides, communist China's interference in black Africa has been able to frustrate many maneuvers of the Soviet Union and its satellites, what has also caused great indignations to the Kremlin's Israelites. Some Arabic states have also interfered in defense of the black patriots. Nevertheless, it is necessary to be quite careful of not supporting the black Jews covered with the mask of socialist black patriots.

It is highly necessary to go deeper into the investigations on the black Jewish infiltrations in black African countries, because only extirpating the roots — these fifth columns of the Jewish super-imperialism — will the black nations secure their real liberation of the hidden enemy that threatens them seriously.

Black Jews, either of Ethiopian origin or of other African countries, have also infiltrated both the black population of the United States and of Latin America and the former British colonies of Antilles and Guiana.

They try to control the black population and especially its government everywhere. Others sow revolts and subversion wherever is convenient for Judaism.

Regarding the United States, we must remember what Rabbi Jacob Solomon Raisin says referring to the origin of black Judaism in this great power: **"The first colored Jewish congregation in the United States was founded in 1889, when Rabbi Leon Richlieu, an Ethiopian, founded the Moorish Temple of Zion."** Later on, regarding the judaized negroes of the British Antilles, he says, referring to the United States, that: **"The number was increased with judaized negroes of the Western Indies; black Jewish congregations were organized in Chicago, Cleveland, Newark, Youngstown, Ashbury Park and OTHER PLACES. Now in the 'Small Africa' in Harlem (black quarter of New York), the members only of that place are over two thousand."** (19).

Among negroes, as in all other racial communities less infiltrated of Judaism, the Israelite imperialism pro-

(19) Rabbi Jacob Solomon Raisin. **"Gentile Reactions to Jewish Ideals"**, New York, 1953, p. 792.



notes, as I said before, Door Proselitism to enlarge their unconditional control strength. But in the case of some black communities, imperialist Jews are using the same deceit and lie they are using in Japan, that is to say, they are making them believe the great falsehood that the black race descends from one of the lost Jewish tribes of the ancient times. Many negroes have been cheated by telling them they descend from the Judah's tribe, nothing less. This is confirmed by the Israelite leader Rabbi Jacob S. Raisin who textually says: **"Among some negroes, prevails the belief that to accept Judaism means nothing less than to return to the religion of their ancestors, who belonged to Judah's tribe"** (20). The truth is that it has been the real black Jews who have spread this big lie to facilitate the Door Proselitism among the gentile negroes in those countries and places where it is needed by the Israelite imperialism, and through the conversion of negroes to Israel's religion, to increase the number of obedient puppets who can be used as instruments of the Jewish imperialism to control the black population and use it as satellite of Judaism.

Nevertheless, blacks cheated by this falsehood will suffer some day painful disappointments when thinking they are real Jews, they want to exert their rights as such; they will be racially discriminated in a brutal way as it has occurred with the disgraced Door Proselytes of white race and other races that have attempted to exert their rights as Jews in the way we exposed in another chapter of this book (see booklet No. 3 of the Library of Political Secrets, titled **"What is Judaism?"** Chapter Three) devoted to the study of Door Proselytes or Spiritual Jews.

(20) Rabbi Jacob Solomon Raisin, p. 793.

The goal of the Jewish super-imperialism in the United States is, using its fifth column infiltrated among the negroes, to control this racial minority to the benefit of the Jewish plans.

Then, Rabbi Jacob S. Raisin, for example, says that the black Jews of the United States: **"are identified with the hopes and aspirations of the white Jews, participating in activities of Zionism and sharing their feelings with the victims of Nazism"** (21). At present, as the United States and its capitalist democratic system is a hinder for the world triumph of Jewish totalitarianism covered with the mask of Communism, many black Jewish leaders are devoted to exploit the resentment of negroes against people of white race to provoke the race struggle in the United States, which at a certain moment provokes anarchy and chaos in that country, militarily weakening it in the benefit of the Soviet Union.

To this regard, it is highly illustrative what a highly authorized Jewish source, the Israelite leader Rabbi Jacob Solomon Raisin, says in his above mentioned book, the way how one of the Jewish Rabbis, David Kohl, of the **"Chevrah Anshe Sh'horim"**, association of negroes, inflames the spirit of the black Jews when he tells them: **"You are Jews; Judaism is your religion and your language is the Hebrew language. During the past 400 years you have worshipped foreign gods and have been subjected and subdued among the foreigners (that is to say the Americans) during all these years. But the white Jew has also been among foreigners. He has been in 'Golus'. Study your history and you will see that there have been progroms in Russia, Poland and all Europe, exactly as ne-**

(21) Rabbi Jacob Solomon Raisin, p. 793.

**groes have had fire and lynchings in the South (of the United States)."** Then he refers to the alliance that must be established between Jews and the black race in the United States against the oppression of whites, when he textually says: **"Jews and negroes should welcome each other, because the Jew is the best friend of the Negro . . . Time has come to break the yoke and join our hands with Jacob and shout 'Shema Israel, Adhoshem Elokenu, Adoshem Echad' "** . . . (22).

Only the theatrical cynicism of the Jews can reach the point of pretending to be not only the great friends and allies of the negroes but also their redeemers. It is shocking that Israelites now try to cheat the negroes with this new lie. In order to be able to judge the sincerity of Jews as supposed great friends and redeemers of negroes, it is extremely necessary that readers study the next chapter of this book, where we prove with authority that it was the Jews who were mainly responsible for the disgraces suffered by the negroes both in the United States and Latin America, because the criminal Jewish merchants brought the chained slaves — piled up as if they were animals — in dirty ships from their native land, Africa, where they were free, to sell them as slaves in the New World. Those criminal Israelite slavers made enormous profit in money with the most gigantic and brutal genocide performed in the history of mankind.

In the next chapter we will start with a brief history about the Jewish slaves trade since the most remote beginnings, to end with the infame Jewish trade of black slaves to which we refer in the above paragraph.

(22) Rabbi Jacob Solomon Raisin, p. 793.

Fortunately, both among the negroes in the United States and the rest of the New World as in Africa, strong sectors have appeared that have become aware of the fact that Jews are their enemies, although they are disguised as friends and redeemers. Undoubtedly, Islam has had great influence in the appearance of this healthy trend. The reading of the next chapter of this book by people of black race, will be helpful for those negroes that still doubt about these facts, so they become convinced of the bare truth.



## CHAPTER II

# JEWS: SLAVE TRADERS

Jews have tried to use to their benefit the resentment of the United States blacks against the white people for the centuries during which they were subjected first to slavery and later to more subtle economic exploitation.

The Jewish imperialism exploits any favorable circumstance to control and manage gentiles in the benefit of their secret plans of domination. For a century and a half, Israelites have worked in the benefit of the United States to use the power of that nation for their own interests. In this way, the United States have turned into bulldogs of Israel. But now that Judaism has been able to establish totalitarian states where its domination is absolute and unquestionable, as the Soviet Union, Yugoslavia and others, it works at present in the benefit of the Jewish Communism and against the United States, where its power, even great, is neither absolute nor totalitarian. Jews, with the ingratitude that characterizes them, now betray this nation that helped them more than any other to achieve world domination; but they continue to use the United States whenever they need her support in the benefit of the State of Israel or of any other Jewish enterprise.

In the United States, nevertheless, Jews have worked to engage negroes against white in order to encourage the race struggle and weaken this country, but mainly to control and manipulate the negroes in order to consolidate the Jewish domination in the United States; Israelites appear as liberators and defenders of the black population of that nation. But it is evident that although it is really fair the resentments of black against white because of the years of slavery and discrimination, it would be a disaster for they themselves and for the rest of mankind, that negroes allow the imperialist Jews to conquer and dominate them: they hypocritically pretend, since the Secession War, to be their liberators and friends, but those Israelites have been the worst exploiters of the black population and the main responsible for the slavery they suffered, as I will show with unquestionable proofs after I remind the history of the Jewish slave trade.

The **Jewish Encyclopedia**, under word **"slave-trade"**, says as follows:

**"At the beginning, the trade of Jewish slaves was forbidden, but it seems there was no legal (Jewish) restriction for buying and selling gentile slaves. With the dispersion of nations in Europe and the conflict appeared between Aryans (23) and Catholics in Spain for religious reasons, Jews had the opportunity . . . of furnishing both parts with slaves". . . In Italy "In times of Pope Gregory the Great (590-604) Jews HAD TURNED TO BE THE MAIN TRADERS IN THIS TRAFFIC (OF SLAVES) . . . Jacobs has indicated that British slaves exposed in the Roman market for sale were in the hands of Jewish traders."** (Jacobs. Jews

(23) The **Jewish Encyclopedia** refers to the Arrian Visigoths when it says Aryans.

of Angevin England, page 5). . . And the **Jewish Encyclopedia** — the Jewish work of unquestionable value — continues to state as follows: **"With the appearance of Islam, Jews had the great opportunity of supplying the Christian world with Moslem slaves, and they also supplied the Islamic world with Christian slaves; Ibn Khordadbeh in the ninth century described the two ways through which the Jewish slave traders took western slaves to the Orient and eastern slaves to the West."** **"According to Abraham Ibn Yakub, Byzantine Jews regularly brought slaves to Prague to sell them as slaves"** . . . **"Undoubtedly many of the Spanish Jews became wealthy due to the slave trade"** . . . **"Jews of Verdun (France) by 949 used to buy slaves to sell them in Spain"** . . . **"The Church protested repeatedly against the sale of Christians (as slaves) to Jews; the first protest occurred in 538. In the 3rd. Council of Orleans a decree was approved forbidding Jews to own Christian slaves or servants, and this prohibition was repeated again and again in different councils, like that of Orleans in 541, the one in Paris in 633, the 4th Council of Toledo in 633, the Councils of Szaboles (1092), Ghent, (1112), Narbonne (1227), Beziers (1246)"** . . . (24). These so repeated forbiddings in the different councils indicate that in spite of them, Jews backslided in the possession and sale of Christian slaves. In Islam laws were also published forbidding Jews to have Moslem slaves and dedicate to sell them, but Israelites, the same as in Christianity, evaded the prohibitive laws and continued to enrich themselves with the most criminal exploitation of man by man, that have ever existed.

The Israelite leader Rabbi Jacob Solomon Raisin, writ-

(24) **Jewish Encyclopedia**, 9th. vol. Word: SLAVE-TRADE, pp. 402-403.



ing about Jews in Hungary in the tenth century, says: "**As in OTHER COUNTRIES, they dedicated to trade, especially with Bohemia, they took NON-Jewish slaves**" (25), that is to say, gentiles.

As slave trade was a traditional Jewish business, they did their best to obtain permission from the gentile kings to buy and sell slaves. Among the concessions they obtained in Charlemagne's empire during the reign of Louis "the Merciful", they could buy and sell pagan slaves (26). It was easy for them to get this and other concessions from Emperor Louis, because the one that really governed during his regrettable reign was Empress Judith, who, the French historian Guy Breton says, was a beautiful Israelite girl who entered in the Emperor's service as a maid, but later caught the Emperor with her beauty, first becoming the king's concubine and later she persuaded the king — who was completely dominated by her — to marry him, thus becoming the empress of the Carolingian empire, which was then practically ruled by her, in front of the indignation and scandal of the nobles and the people, who raised against "**THE JEWESS**" domination, as all of them called her. She was responsible that when this mournful emperor died, the empire was divided into three kingdoms, without keeping the unity desired by the founder Charlemagne. Later, the Israelite empress arranged everything to eliminate the successors appointed by Louis "the Merciful", who were the children of his first marriage, so she could control the succession when the emperor died;

(25) Rabbi Jacob S. Raisin. "**Gentile Reactions to Jewish Ideals**", p. 635.

(26) Rabbi Jacob S. Raisin. "**Gentile Reactions to Jewish Ideals**", p. 442.

she partially succeeded in this plan (27).

This chapter would be too long if I continue mentioning the numberless instances when Israelites dedicated to the criminal trade of buying and selling slaves throughout the world. Centuries before the appearing of the capitalist regime — another Israelite creation — Jews turned that business into one of the monopolies that rendered them more profit. I shall only mention now the role played by Jews in the infamous trade of black slaves from Africa to North and South America.

The **Castilian Jewish Encyclopedia**, facing the so generalized accusations against the Jews throughout the world because they were dedicated and almost monopolized the infamous slave trade, tries to defend them in a way that can be so easily refuted. Nevertheless, that encyclopedia — talking about the trade of black slaves from Africa to America — confesses as follows: **“When at the beginning of the 16th century black slaves were introduced in America, we ONCE MORE find SPANISH, PORTUGUESE AND DUTCH JEWS among the traders and slave owners.”** (28).

Regarding the Spanish Jews, it is necessary to remember that even since the discovery of America by Christopher Columbus, they had attempted to obtain — through the discoverer — from the kings of Spain, the authorization to consider the aboriginals of the New World as

(27) Guy Breton, **“Love Stories of the French History”**, Noir et Blanc editions, Paris 1955, first volume. See all chapter seven. About Judith's domain in Charlemagne's empire also see: Maurice Pinay **“The Plot Against the Church”**, cited editions, chapter 20 of the fourth part.

(28) **Castilian Jewish Encyclopedia**, 4th. vol., word: SLAVERY, p. 127, 2nd. col.

slaves; that business would have given great profits to those Israelites, subjecting millions of Indians to slavery, to sell them later as slaves in the rest of the world, just as they would do years later with millions of blacks from the African continent.

The **Jewish Encyclopedia** says that there were five Jews coming with Christopher Columbus in his first trip, one of them called Luis de Torres (29). The **Castilian Jewish Encyclopedia** states who were the other four, saying in this regard: "**Among Columbus' companions some of them can be mentioned as of Jewish origin; Luis de Torres, INTERPRETER, who knew Hebrew, Chaldean and some Arabian; Alonso de la Calle, Rodrigo Sanchez de Segovia, relative of Treasurer Gabriel Sanchez, who accompanied Columbus because of the Queen's express desire; Marco Cirujano and the physician and apothecary of the ship, Bernal, who had been imposed a punishment from the Inquisition of Valencia because he was a judaizer (that is to say, because he practiced Judaism in secret) in 1490. Luis de Torres was the first European who stepped on the American continent and was sent by Columbus to look for the Great Asian Jan and offer him the Admiral's respects. Torres' expedition to Cuba saw the Indians smoking tobacco and brought leaves of that tree to Europe. Later on, Torres settled in the Cuban island and obtained land and SLAVES and an annual pension from the Spanish kings**" . . . "**Luis de Torres was the FIRST JEW who lived and died in American land.**" (30).

(29) **Jewish Encyclopedia**. 1st. vol., word: America.

(30) **Castilian Jewish Encyclopedia**, 1st. vol., word: DISCOVERY OF AMERICA, pp. 256, 2nd. col., 257, 1st. col. p. 11.

Investigator Malcolm Cowley says that Sanchez, helped by the other four mentioned Jews, convinced Columbus to capture 500 Indians to sell them as slaves in Seville, Spain (31). For that reason, Luis de Torres and Rodrigo Sanchez were the first slave traders in America; but their criminal trade was stopped on time and forbidden due to the decided interference of Queen Elizabeth "the Catholic" of Spain, who in addition to her husband Ferdinand FORBADE THE INDIANS' SLAVERY IN THE SPANISH DOMAINS, establishing so serious penalties to those who attempted to enslave the Indians. This protecting disposition for the Indians against the Israelite attempts to enslave them, was reinforced and consolidated after the Spanish conquest of America with the issuing of the famous LAWS OF THE INDIES, that in addition to prohibiting the slavery of the Indians in the Spanish empire, protected them against exploitation, bad treatment and despoiling of their lands. The fact that Spain avoided that Jews made the gigantic business of the trade of Indian slaves they had projected and started, is another reason for the atavistic hate Israelites have against Spain, and for the creation and diffusion of the so-called slanderous black legend against that country, published by the Jews and their satellites in all the world since centuries ago in history books, novels, scientific books, movie pictures, etc.

Continuing with the subject of the criminal trade of black slaves started by the Jews in the British colonies of North America, that upon their independence became the United States, it was the city port of Newport in the Atlantic coast, where Israelites established the world center of black slaves trade. Ships to Africa sailed from there, to be

(31) Malcolm Cowley, **"Adventures of an African Slaver"**. 1928 editions, page 11.

filled with black slaves who were taken to Newport to be sold in the former British colonies of the South that accepted that infamous trade, because the colonies in the North always forbade it. Another great center for the slave trade was the city of Charleston. At the same time, Newport and Charleston were also great Jewish centers, to the extreme that Newport was known then as the **"JEWISH NEWPORT"**, where Israelites manufactured great amounts of rum to be sold to the Indians, thus promoting the vice of inebriation, which gave great profits to the Jews that manufactured and distributed rum.

It is confirmed that in only one year, out of 128 ships destined in Charleston to transport black slaves, 120 were freighted by Jews both from Newport and Charleston; this shows that Jews had almost the monopoly of the criminal trade of black slaves.

One of the most distinguished Israelites who controlled the black slaves trade was the Portuguese Jew Aaron Lopez, who had a whole fleet of ships destined to bring slaves, most of them freighted under his own name. An investigation on this matter titled **"Who Brought the Slaves to the United States"** from where we took this information, also indicates that the existing documents on this issue show that the Jew Aaron Lopez, between years 1726 and 1774, freighted under his own name the fifty per cent of the ships entrusted to bring slaves from Africa, and that he also had other ships freighted under the name of people he trusted. Most of the rest of ships freighted for the black slave trade also appear freighted by Jews. At the same time, in 1749, the Jews of this region founded the first Masonic Lodge with fourteen brothers, all of them Jews. Twenty years later, Israelites founded the second

Masonic Lodge called **"King David"** (the Jewish king David); all of the founding members were also Jews (32). As we have said, it is a system of the Israelite Imperialism to found its subversive organizations with an initial Jewish cell composed either by public or clandestine Jews, later enrolling gullible gentiles used deceitfully as blind instruments of the political or social plans of hidden power of Judaism.

But these facts show us once more the point reached by the Jewish hypocrisy, because while the Israelite communities of the region founded there the Secret Masonic Brotherhood that hoisted the banners of freedom, equality and fraternity among men, and whose secret goal was to promote revolution — to oust the gentile monarchies replacing them with republics — hiddenly controlled by Judaism, outstanding members of those Israelite communities carried out the most criminal attempt against the freedom, equality and fraternity of men by bringing to North America the millions of blacks who would be subjected to ignominious slavery.

About the origin of slavery in the United States, it is necessary to take into consideration that before 1661 the 13 British colonies that formed the American nation when they became independent, had laws forbidding slavery.

It was the Jews who since that time started to work tirelessly to achieve the derogation of those laws and that slavery was allowed there, specially the entrance of black slaves to those colonies. In this regard, Jews discovered that the British and European colonists needed additional

(32) **"Who Brought the Slaves to America"**, Western Front editions, P. O. B. 27854, Hollywood, California, USA, pp. 5-6.

workmanship for their plantations, the house building and the raising of crops. At the beginning, poor Europeans and prisoners freed from jail were used to do this work as well as prisoners of the war against Holland, were forced to pay the transportation and feeding expenses with work in the plantations and house building; later on, they were released to work in anything they liked.

Considering this situation, outstanding Jews of Newport and Charleston discovered that it would be a great business for them to subject the American Indians to slavery and sell them to the colonists and make a great business out of this. But they reached the conclusion that African blacks had more strength to do this job and decided to start the trade of black slaves, buying native negroes in the western African coast at a very low price, selling them later in America as slaves at a price several times higher, thus obtaining great profits.

But laws forbidding slavery in the colonies avoided the development of the gigantic and criminal business. That is why those Jews who projected it, worked every kind of arrangements to achieve that those laws forbidding the slave trade were derogated. It is enough to review who were the people who fought to obtain that derogation, to prove that they were Jews. So, for example, in documents regarding the issue it says that only in Philadelphia the persons who worked for the derogation of the mentioned laws were all Jews; they were precisely the Israelites: Sandiford, Lay, Woolman, Solomon and Benezet. Nevertheless, all these arrangements failed — with some exceptions — in the Northern colonies that needed less slave work, while in the South, where it was more necessary, Jews obtained the derogation of laws forbidding slavery.

When such derogation was obtained, Israelites proceeded to obtain many ships, buying different merchandises in the African coast that took a small part of the ship, that was mostly occupied with the black slaves obtained whose sale in the colonies of North America was even more easy, because there was malaria in the territories of the Southern colonies, which was not easily tolerated by the white workers. On the contrary, black slaves had to work there forcefully, although they became sick and died because of the malaria. In addition to the Jewish slave traders of Newport and Charleston, the Imperialist Hollander Company of the Western Indies controlled, as we already indicated by Jewish money, had already used previously several ships to transport black slaves to Manhattan (33).

The Carnegie Institute of Technology of Pittsburgh, Pennsylvania, United States, has a library and a file with documents of the time when the black slaves were brought to America, stating the decisive participation of Jews in the criminal trade of those slaves. The careful study of those documents leads us to the conclusion that Jews had in their hands a real MONOPOLY of the black slave trade from Africa to North America (34).

World Judaism has used rum, vodka and liqueurs common to every country, to promote the vice of alcoholism among those they wish either to exploit economically

(33) Information obtained from the Western Front book titled **"Who Brought the Slaves to America"**, pp. 10-11.

(34) Documents of the **"Carnegie Institute of Technology"** of Pittsburgh, according to study made by the Western Front in **"Who Brought the Slaves to America"**, p. 15.



or to enslave. When Jews of Newport and Charleston had the criminal idea of enslaving the North American Indians and sell them as slaves in the British colonies and even in other parts of the world, the first thing they did was to send envoys that sold rum to them, to impress the vice of alcoholism on them. Rum distilleries owned by Jews in Charleston and Newport sent their product to the West and center of the country, that were inhabited by the Indian tribes, and sold it to the leaders. Alcoholism, pretty soon, took over those tribes and the business of rum sale gave great profits to the Jewish exploiters. When they became convinced that the Indians — as they said — because they did not like hand work and for other reasons, were not the ideal slaves for the plantations of the Southern British colonies, and reached the conclusion that the African negroes would be much better, they sent envoys to sell rum to the black tribes of the African western coast, also with the purpose of stimulating the vice of alcoholism in the black tribes and their leaders; this would also give the Israelite exploiters fabulous profits and also would pave the way for the HUNTING of black slaves, as they sarcastically said. That is why the business of rum distillery and sale and the trade of black slaves were closely related in the Jewish businessmen of Newport and Charleston.

Among the Jews of those two cities, that according to documents filed in the Carnegie Institute of Technology of Pittsburgh, Pennsylvania (United States) were dedicated to the slave trade, to rum distillery and in general to both businesses, appeared the following Israelites of Portuguese, Spanish, Dutch and British origin but all of them Jews: **“Isaac Gomes; Hayman Levy, Jacob Malhado, Nephtaly Myers, David Hart, Joseph Jacobs, Moses Ben Franks, Moses Gomez, Isaac Dias, Benjamin Levy, David Jeshuvum,**

**Jacob Pinto, Jacob Turk, Daniel Gomez, James Lucana, Jan de Sweevts, Felix (cha-cha) de Souza (known as the prince of slave traders and second in importance after Aaron Lopez), Simeon Potter, Isaac Elizer, Jacob Rod, Jacob Rodriguez Rivera, Haym Isaac Carregal, Abraham Touro, Moses Hays, Moses Lopez, Judah Touro, Abraham Mendes and Abraham All" (35).**

Slave traders gave their ships the most picturesque names; the names of a group of 15 ships dedicated to the criminal trade of black slaves are given as follows:

<b>Name of the ship</b>	<b>Owners</b>	<b>Real nationality</b>
"Abigail"	Aaron Lopez, Moses Levy and Jacob Franks	JEWS
"Crown"	Isaac Levy and Nathan Simpson	JEWS
"Nassau"	Moses Levy	JEW
"Four Sisters"	Moses Levy	JEW
"Anne & Eliza"	Justus Bosch and John Abrams	JEWS
"Prudent Betty"	Henry Cruger and Jacob Phoenix	JEWS
"Hester"	Mordecai and David Gomez	JEWS
"Elizabeth"	David and Mordecai Gomez	JEWS
"Antigua"	Nathan Marston and Abram Lyell	JEWS
"Betsy"	Wm. De Woolf	JEW
"Polly"	James De Woolf	JEW
"White Horse"	Jan de Sweevts	JEW
"Expedition"	John and Jacob Roosevelt	JEWS
"Charlotte"	Moses and Sam Levey and Jacob Franks	JEWS
"Caracoa"	Moses and Sam Levey	JEWS

(35) W.F.— **"Who Brought the Slaves to America"**, p. 17.

Jews of Newport owned 300 ships to transport black slaves from Africa to North America, and if it is taken into consideration that from the 600 ships leaving Newport for the rest of the world half of them left for black Africa, it can be clearly seen that Israelites had the MONOPOLY of black slaves trade from Africa to North America (36).

To successfully do the black slave trade, Jews of Newport, Charleston and Virginia not only bought adequate ships to transport them from one continent to the other, but they created an AFRICAN AGENCY in the western coast of Africa to buy slaves, also led by Jews and that was deeply introduced in the African continent with branches including leaders of groups, villages, etc. who could win many leaders of black tribes to collaborate in this great Israelite business of black slave trade. To win the sympathy and confidence of the leaders of black tribes, Jews used the same system they used with the red skin Indians. At the beginning they gave rum to the black caciques and so patiently they sunk them in the vice of alcoholism; they sold them rum exchanging it for gold and other valuable things that negroes sold at a lowest price for some rum, and when they finished their gold and valuable effects, Israelites induced the alcoholized negroes to sell their children and grandchildren. In fact these Jews did nothing but to use the same system that the Bible's Old Testament says the Israelite Joseph used in Egypt, when exploiting the misery and famine existing then, Joseph sold foodstuffs to the Egyptians first in exchange of money, and when this was ended, in exchange of their cattle and lands; when Egyptians had nothing, Joseph sold provisions in exchange of their own persons, turning them into slaves.

(36) **"Who Brought the Slaves to America"**, pp. 12-17.

In order for our readers to personally verify that what I have just said really appears in the Old Testament of the Bible, I would appreciate they take a Bible and read verses from the 13 to the 21 of chapter forty-seven of the Genesis. Israelites or Jews that every year study and comment these biblical passages, consider as holy this terrible system of exploitation of men by men, because they believe it was ordered to Joseph by Israel's God. And as divine commands are eternal, these commands given by God are still in operation nowadays, and any Jew that becomes rich following those systems does nothing but to obey the will of Israel's God, thus practicing the most sublime virtue. Completely opposed to all this is Jesus Christ's doctrine, that preached the love to every man and orders to do good to all of them; that is why Israelites considered him an impostor and condemned him to death.

Unfortunately, while Islamism, Christianity, Buddhism and the other religions order their affiliates to do good to the rest of men, the Jewish religion only orders Jews to do good and consider that the ten commandments can be applied only to the Israelite brothers, but instead orders to exploit, dominate and enslave those men called gentiles in a depreciatory way, mercilessly killing those people that hinder the Jewish plans of domination. For this reason, then, Israelite religion is presently a perverse, noxious and dangerous religion for the rest of mankind.

Another system used by this net of Jewish slave traders was to provoke wars between the black African tribes, in order to buy the war prisoners as slaves from their victors, exchanging them for rum, arms and ammunitions, that were used to fight against other tribes and get new prisoners to be also sold as slaves to the agents of the

great Jewish merchants. It is still necessary to investigate the role played in this infamous trade by the tribes of BLACK JEWS about which we talked in the previous chapter.

Once the Jewish agents bought at a lowest price in the above mentioned ways the unfortunate black men and women, they were chained in couples and led by their guardians through the jungle; these people used whips and beat the negroes to force those who fell on the ground because they were exhausted or those that for any reason refused to continue walking, to resume their horrible march to slavery. Many of these unfortunate blacks fell exhausted and sick and could not raise again despite the blows they received, and they were abandoned in the jungle to be eaten by the ferocious animals; it was common to find — in these slave routes through the jungle — skeletons and bones of those people who were abandoned because they were sick and could not continue walking by themselves. Some unfortunate negroes — despite of being chained and taking advantage of the negligence of their guardians — tried to run away, but they were easily captured and coldly killed by their guardians, to warn the others.

This gigantic genocide made by Israelites continued to be in effect even after the so-called French Revolution, where the Jews hypocritically were against slavery and used all kinds of nice ideals so that the hidden Jewish power could win the support of the gentile bourgeoisie in its attempt to oust the monarchies replacing them with falsely democratic governments, secretly controlled in fact by the Israelite imperialism. At the very same time in North America and Africa other Jews practiced the most criminal

slave trade to obtain great fortunes. In this regard it is necessary to mention that for example Aaron Lopez, the Jewish slave trader, when he died left one of the greatest fortunes in the history of NEW ENGLAND.

Once the foremen reached the coast with their chained victims, they delivered them to the agents of the Jewish slave traders and to the captains of ships that would take the human merchandise to North America.

The black slaves trade made by the Jewish capitalists of Charleston and Newport had two separate enterprises but both of them initially controlled by Israelites. The first one, as I said before, was in charge of getting negroes in the African jungle in the already mentioned way, until the caravans of slaves reached the coast. The second enterprise started with the delivery of chained slaves to the Israelite agents and captains of the ships that had to transport the human merchandise to Newport, Charleston, Virginia and other places where blacks would be sold to the public. In the first part of the business, that is to say, in hunting the slaves and delivering them at the coast, Jews found other black competitors that captured their booty in either way and took them to the coast to sell them to the agents of the great Israelite companies of Newport and Charleston. With these people, those agents and captains of ships were very exacting, as it can be checked with information of documents filed that we are giving publicity. Each captured black was presented to the agent or ship captain who forced him to move his fingers, arms, legs and his whole body, to become sure of the victim's possibilities of doing a good work. Any imperfection caused that the price was reduced. Even the victim's teeth were examined, and if one was missing, this was used by the Jewish agents to reduce the price.

If a negro reached the coast with some sickness, he was bought at a lowest price by the Israelite agents, as long as they thought they could cure him and sell him at a very high price that would render them enough profits. Blacks in good conditions were exchanged for one hundred gallons of rum, one hundred pounds of powder or in cash between 18 and 20 dollars. Nevertheless, sometimes circumstances forced the agents and captains to pay exceptionally more money for the victims. Among the documents examined there is a handwritten note of a ship captain dated September 5, 1767, saying that he had to pay up to 200 gallons of rum for one black. But the common thing was to buy at the above mentioned prices. When women were older than 25, the price was reduced in a 25 per cent. Children, when it was accepted to buy them, were bought at a very low price.

But in the examined documents it also appears that negroes bought at 20 dollars generally and in some occasions at 40 dollars a piece, were sold again in the British American colonies by the Israelite slave traders at a price higher than two thousand dollars a piece; this allows us to appreciate the fruitful result of the business Jews did with the trade of black slaves especially if it is considered that in this unbounded genocide operation millions of blacks were taken from Africa to North and South America.

Documents regarding the Jewish captain of a transporting ship indicate that captain Freedman, a public Israelite, paid the price of the blacks in the coast either in cash or with merchandise. But in exchanging rum for black slaves, he followed the instructions given by his Jewish bosses of Newport, where they textually ordered him, as



**CHAINED BLACK SLAVES TRYING TO FLEE FROM THEIR  
ISRAELITE CAPTURERS.**

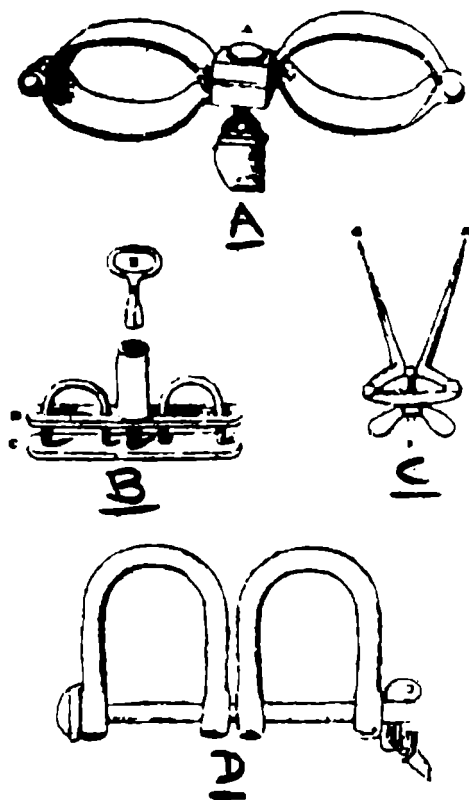
According to a picture on this issue. The ship that would take them to America can be seen behind.



it can be seen in the examined original handwritten document: **"Pour as much water into the rum, as you possibly can."** In this way, the black gentile competitors in the first part of the slaves trade, that is to say, from the capture till their arrival in the coast, WERE ALSO ROBBED WITH RUM MIXED WITH WATER. I suspect that among the black slave traders in that first stage, there were black Jews of those mentioned in the former chapter of this book; but I refrain from stating it, as I do not have proofs to assert such a thing.

After all the above mentioned facts, and already in the hands of the captains of ships — who were gentiles in many occasions — and of the Israelite agents that accompanied and led the operation, the heads of the unfortunate blacks were completely shaved and then marked with signs of incandescent iron with the initials of the Jewish owner of the new slaves, just in the same way that owners of cattle mark the beefs so everybody knows who is the owner. Those incandescent signs caused enormous sufferings, especially to women and children, and were placed on the back or on the hip of the slave, without the Jewish slave traders felt the less pity in doing such infamous crimes. In this way, if any of these new black slaves attempted to escape, he was immediately recognized by the sign and returned to the Israelite owner.

Some documents show how sometimes whole black families were bought or captured in the jungle and in the coast they were divided between the agents of the great Israelite enterprises, who mercilessly separated the children from their mother or father in distributing the booty, when an agent bought the mother, different from the one that bought the children, and so on. With terrible cries and sobs



**HANDCUFFS AND SHACKLES TO CHAIN AND TORTURE  
INSTRUMENTS USED BY ISRAELITE TRADERS OF BLACK SLAVES.**

- A. Handcuffs; one was used to chain the right hand of a black and the other one to chain the left hand of the neighbor black, both of them lying together in the dark cellar of 39 inches (one meter high) as if they were packed sardines.
- B. Shackles to chain the feet, chaining the right foot of one slave with the left foot of another.
- C. One of the many torture instruments used in the ships of Israelite slave traders.
- D. Instrument used to forcefully open the mouths of those slaves who refused to eat, preferring to starve to death instead of continuing suffering in the torturing trip.

Photos taken from the original instruments.

that did not move the compassion of the Israelite agents, mothers saw how their children were chained and taken to other ships to places where they will not see each other again. Readers may imagine the terrible sufferings of millions of human beings that were necessary so some hundreds of Jews could mold great capitals with this business.

Facts have shown that nobody but the Israelites through history have systematized in an almost scientific way the exploitation of men by men, and that nobody as the Jews has known this exploitation so deeply, because they have practiced it as no other people, especially in modern times. It is not strange, then, that it was two Israelites, Carl Marx and Frederick Engels, who masterly could make a study of what has been and continues to be the exploitation of men by men. But what they both hid is that their Jewish brothers have been the greatest masters in this infamous science although Marx said something, but very little, on the subject in his book on the **"Jewish Question"**.

The transportation of negroes from the beach to the ship was made in canoes, where from 4 to 5 people were taken using all strength. Everything was ready to quickly catch again the slaves in case one of them tried to fall into the water. When the slaves reached the ship, they were deprived from their dresses and if somebody could jump into the water, he was caught again by people prepared for such an event. The legs of anyone who attempted to escape were immediately cut in the presence of all the slaves, so that none of them tried to flee again.

The ship to transport slaves was divided into three sections: children were left on the deck; women were put in another place and men were always placed under the

deck. And as these ships, in order to save expenses, were not adequate to transport people, they were equipped as to carry animals, with whom the poor black slaves were compared.

Generally, there was a space of one meter high, that is to say 39 inches, under the deck. In that place, as inside a fish can, these unfortunate human beings were placed in an horizontal position, as much tight as possible, one besides the next, so that in this suffocating place could go the highest possible amount of people thus reducing to the utmost possible level the transportation expenses; they were packed exactly as sardines as it is shown in the picture appearing in this chapter. The unfortunate slaves owned by the Jewish traders had to remain in this painful and deseperating position for approximately three months until the end of the trip, chained one to the other in most cases.

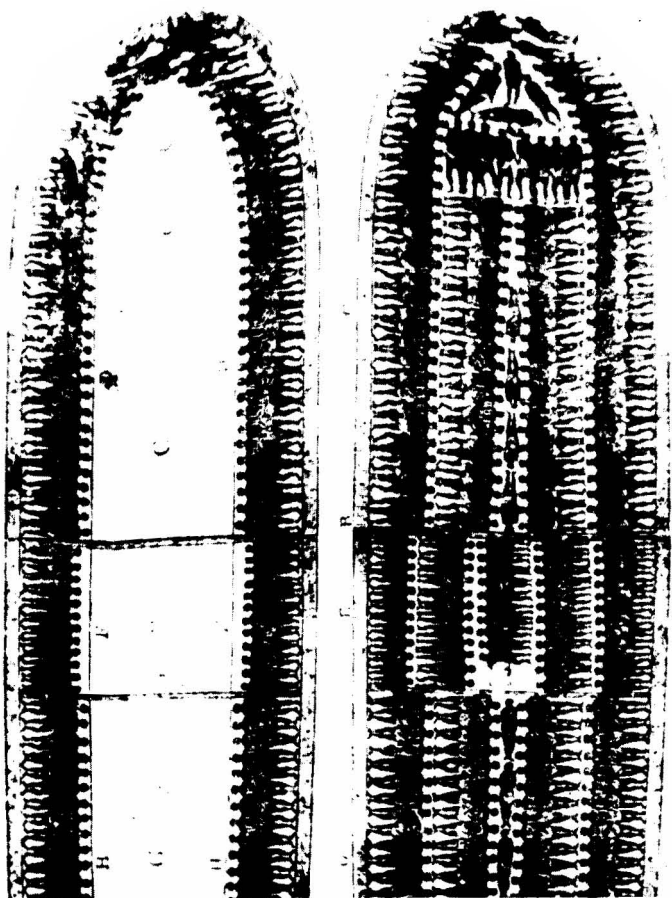
As a general fact, captains of those ships rarely were moved to pity by these unfortunate people. Some of them became crazy on the way due to such pain and desperation. Others became sick and died during the trip. And when the captains were negligent in watching and chaining some of the victims, it used to happen that some of them, madden, wounded or killed the poor companion in disgrace that was placed besides him. And sometimes in these cases horrible fights started and some almost asfixiated and desperated people tried to obtain one or two more inches of space to be a little less uncomfortable. Then the foreman of slaves appeared, restoring order by strongly whipping those who were fighting. These quarrels forced the captains that were negligent in chaining some blacks in those dungeons, to watch that none was unchained in

order to avoid that in the desperation produced by pain and anguish one killed the others or seriously injured them. The gentile captains as well as the Israelite captains were encharged by the Jews who owned the shipment of slaves, to keep the merchandise alive till its arrival to the port of destination in condition to be sold at a good price.

One of the things that caused enormous sufferings to the unfortunate victims was that the captains of the ships did not worry to clean the urine and excretions of the people piled in those dark dungeons; so as weeks and months passed, the unfortunate blacks were lying in puddles of excretions and urine, in the middle of a pestiferous that nauseated anyone who entered that hellish place worthy of appearing in those places described by Dante in his Divine Comedy.

Readers may imagine the horrible sufferings millions of negroes had to endure during these frightful trips so that a few Jews could get richer every time at the exchange of sufferings, slavery and death of the victims of this enormous genocide, which can only be compared to the sufferings of millions of Russian peasants and workers or those from other countries of the Soviet Union and her satellite states including Cuba, where they are tortured, enslaved and murdered by those totalitarian Jewish dictatorships covered with the false mask of socialism, communism or of a non existent and false dictatorship of the proletariat.

In the department of women, which was another narrow dungeon of short height, similar to the men's one, women were also piled as packed sardines, sometimes happening that they had to give birth to their children in such a painful position, with the consequences readers may suppose.



**PICTURE SHOWING HOW THE BLACK SLAVES WERE PILED ONE BESIDES THE OTHER, AS PACKED SARDINES, OR BOOKS IN A LIBRARY, HANDCUFFED AND WITH SHACKLES IN THEIR FEET, IN THE DUNGEONS 39 INCHES HIGH, WHERE THEY COULD NOT EVEN SEAT, LESS TO STAND. THEY HAD TO REMAIN LIKE THAT DURING THE THREE MONTHS LONG TRIP WITH GREAT AND UNDESCRIBABLE SUFFERINGS AND IN MANY CASES WITHOUT GOING OUTSIDE TO DECK NOT EVEN ONCE TO BREATHE SOME FRESH AIR.**

Photo taken from a sketch of that time. By C. S. "Who Brought the Slaves to America", p. 13.

Some captains when they saw that the merchandise was dying on the way, took the so emergently step of sometimes taking the slaves out of their dungeons to breathe some fresh air on the deck. But before doing so, they carefully revised if their chains were strongly fastened to avoid runaways. But there were captains that did not take this precaution and the disgraced black men and women had to spend the three months long trip, with no interruption, piled and without leaving those hellish dungeons, horribly suffering day and night during three or more months, which might seem to them to be years, as it happens to anyone who spends weeks or months in the bed of a hospital without being allowed to raise, but even worse, for the extreme uncomfortableness and filthiness in which those millions of blacks had to remain during the long trips that led them to slavery.

Upon their arrival to North America, the slaves were sold in the markets of all British colonies that authorized slavery, due to previous arrangements made by the Israelites. In many cases they were sold in public auction (37).

Something similar occurred to blacks acquired in Africa to be sold in Antilles and South America.

(37) To enlarge their information on the slaves trade from Africa to America, readers may consult, in addition to the already mentioned book **"Who Brought the Slaves to America"**, the following sources:

- I. Elizabeth Dennen, **"Documents Illustrative of the History of the Slaves Trade to America"**, four volumes, Washington, D.C. editions, 1930 and 1935.
- II. Malcolm Cowley, **"Adventures of an African Slaver"**, New York, 1928.
- III. Files and Library of the Carnegie Institute of Technology, Pittsburgh, Pennsylvania, United States.

**TO BE SOLD**, on board the  
*Ship Beane Island*, on tuesday the 6th  
of *May* next, at *Abley-Ferry*; a choice  
cargo of about 250 fine healthy



# NEGROES,



just arrived from the  
*Windward & Rice Coast*.

—The utmost care has  
already been taken, and  
shall be continued, to keep them free from  
the least danger of being infected with the  
**SMALL-POX**, no boat having been on  
board, and all other communication with  
people from *Charles-Town* prevented.

*Austin, Laurens, & Appleby.*

**N. B.** Full one Half of the above Negroes have had the  
**SMALL-POX** in their own Country..

PHOTO TAKEN FROM AN ANNOUNCEMENT OF A SALE OF BLACK  
SLAVES, APPEARED IN A CHARLES TOWN (CHARLESTON)  
NEWSPAPER IN 1776.

The Jewish traders of black slaves used showy announcements to  
obtain the best possible price for their human merchandise.



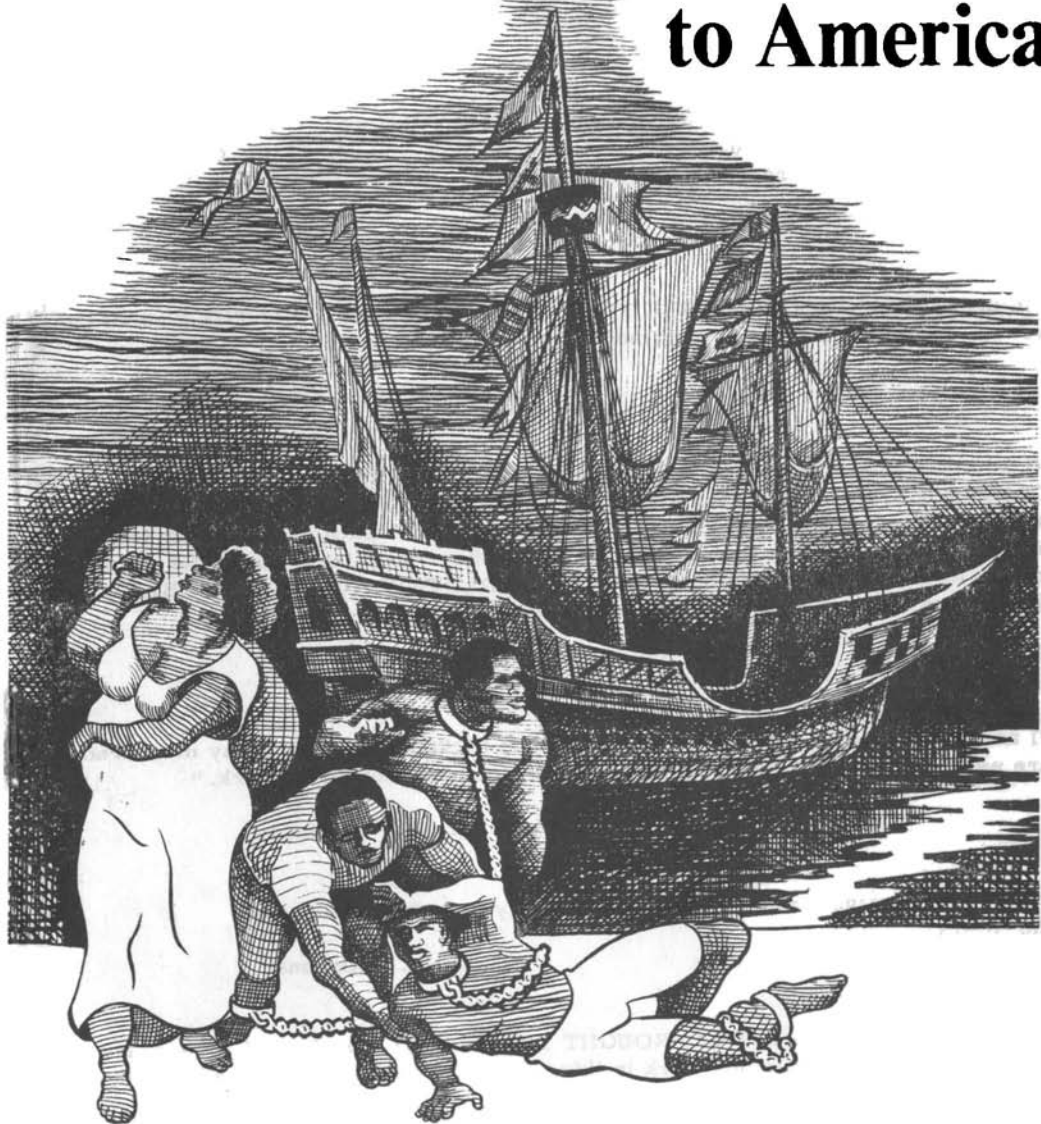
In view of these so clear and eloquent facts, readers will understand that only the traditional Israelite cynicism and utmost hypocrisy, allows them to dare appear as friends, allies and even redeemers of the blacks with the only goal to deceive them once more in order to obtain their confidence and to manipulate them in the benefit of Jewish political plans of domination and conquest.



# LIBRARY OF POLITICAL SECRETS

1. Maurice Pinay:  
THE SECRET DRIVING FORCE OF COMMUNISM
2. Louis Bielsky:  
THE SOVIET - ISRAELITE CLAW STRANGLES THE ARABS
3. Itsvan Bakony:  
WHAT IS JUDAISM?
4. Itsvan Bakony:  
CHINESE COMMUNISM AND CHINESE JEWS
5. Itsvan Bakony:  
THE JEWISH FIFTH COLUMN IN THE ISLAM
6. Itsvan Bakony:  
THE JEWISH FIFTH COLUMN IN INDIA
7. Afonso Castelo:  
IS GENERAL SPINOLA THE KERENSKY OF PORTUGAL?
8. Itsvan Bakony:  
JEWS WANT TO DOMINATE THE NEGROES
9. Itsvan Bakony:  
THE JEWISH FIFTH COLUMN IN JAPAN
10. Itsvan Bakony:  
JEWISH CONTROL OVER COMMUNIST MOVEMENTS AND GOVERNMENTS
11. Itsvan Bakony:  
PARANOIAC JUDAISM
12. Esteban Agulla:  
WATERGATE: THE JEWISH CONSPIRACY TO SEIZE THE U. S. GOVERNMENT

# WHO Brought the Slaves to America?



## COMMENTS FROM OUR READERS

"If everything you have printed in your booklet 'WHO BROUGHT THE SLAVES TO AMERICA' is TRUE, this becomes the most important information released to the public this century and it is my desire to see that every Black and White that we can reach receives a copy."

L. C. S.    Missouri

"The reading of 'WHO BROUGHT THE SLAVES TO AMERICA' and your appearances before Black groups throughout the country is unquestionably going to bring about the greatest break-through in many years. God bless you for this wonderful work."

D. T.    Michigan

"In my opinion, 'WHO BROUGHT THE SLAVES TO AMERICA' is THE book of the year. Your references and documentation - most commendable."

A. L. R.    Illinois

"I consider your appearance before groups of BLACKS the most important CONSTRUCTIVE project ever attempted in our country!!! When enough of them know the story of WHO BROUGHT THE SLAVES TO AMERICA, the guilty tribe will be taken care of by the very people whom they victimized. Also, the ultimate return of the Blacks to Africa IS the ONLY SOLUTION TO THAT PROBLEM, for those millions who wish to go, and it is destined to eventuate."

S. D.    Nevada

"I am very proud of knowing men like you and Rickenbacker and many more who are not afraid of THIS group. Keep up your good and wonderful work."

K. E.    Arkansas

"You have courage Walter White, which puts you so far beyond the others on the 'Right'."

N. J.    Arizona

"Just finished your book WHO BROUGHT THE SLAVES TO AMERICA. You are doing a splendid enlightening work in this time when Satanic forces have so much to say. God's blessings."

E. B.    California

## FOREWORD

The subject herein is a condensation of reference material not available to the lay public. In fact, the history about "the Jews and slavery" has been cleverly and cunningly suppressed these many years inasmuch as it has been on the Jews' 'planning board' for many years to eventually arouse the Negro so that the Black Race could be used as revolutionists with the ultimate aim of "One World Jewry Government" becoming a reality, after which, their plan is to enslave the Negro once more -- after the Negroes' usefulness has been exhausted.

In this year, 1968, it is only the fool, or at least the uninformed who does not understand that Communism is Jewish. Karl Marx was a Jew. That there is a deep-seated bond between Jewish culture and Communism cannot be doubted.

Here are a few similarities.

Both Jews and Communists have a mania for social beliefs based on Oneness. Both aim at universality and favor Internationalism. Both repudiate beliefs in genetic worth and persist in an irrational faith that improved environment shall build a better humanity. Both preach social justice but employ this concept in an opportunistic way. In the U.S., both freely breed pressure groups to insure having their own way. Both place their dogmas above reason. Both cultures spring from monistic minds, and follow the peculiar manias that such minds suffer from, and neither appreciates the worth of moderation. Is it any wonder that Jews, almost universally, transfer their loyalty from Judaism to Communism.

One of their own prominent citizens, Rabbi Stephen S. Wise says: "Some call it Communism. I call it Judaism."

Another very important fact about the Jew is that although there are French Jews, German, Polish, English, Spanish, Oriental and Russian Jews, they all have that 'base quality' which separates them from all other races in the world. They have no respect whatever for the Gentile (Israelite). In fact, they ridicule and use unprintable language about all Gentiles. They are a most segregated people. Anywhere in the world you will find this uninforced segregation. It is the Jew who gave birth to the 'ghetto.'

The gentile has yet to learn that the Jew is naturally deceitful and thinks nothing of lying to his fellow man. The Jew will take the customary court room oath before acting as a trial witness. He takes the oath (knowing while he is taking it) he will violate it because within himself he does not believe he is committing a wrong. This is an inheritance. It is part of being a Jew. He is born and raised with this belief and this teaching is a part of his daily life - like salt and pepper on the American table. They will commit perjury for oneanother and yet almost in the same breath they will cheat oneanother. They seldome suffer from remorse.

The naive Gentile, to fully appreciate the statements made herein about the Jews, as a race, must live and work with them closely. One must observe them under all conditions and surroundings.

Too often overlooked by the Gentile is the 'positive evidence' that the Jew is not of the White Race.

The Jew will always attempt to stifle anything that is detrimental to him and his race. Perhaps this is understandable when one stops to take census of the voluminous wrongs and evils committed by Jews throughout the entire world. They have been extended extremely unusual consideration and mercy in every country they inhabited, including the United States, yet they have driven their dagger deeper into the heart of this country than in any other. The Jewish Establishment is running your very life whether you realize it or not. It is the same Jew, the same establishment which destroyed Germany and this writer is often stunned at the dirtiness of its cold, cruel, filthy, dirty, evil, rotten, corrupt whore's heart. America today is literally dying of the 'Jew disease.'

The evidence contained herein has been carefully documented with references in the appendix for further detailed and specific information.

If the Negro people ever learn what the Jews did to the Black people of Africa there could be an uprising unequalled in American history.

If you haven't already awakened to the deceit and cunning of the common enemy, the Jew, you deserve the fate which they have planned for all Christianity. But investigate for yourself. Actually, what is within the pages of this document should be education enough for anyone. We give you references, and gilt edge documentation. You could not ask for more.

We are confident that you will agree after you have read this in its entirety that it gives you much to think about. BUT DON'T THINK TOO LONG. Find out how you can do something to remedy the Jewish cancer in American society.

\* \* \* \* \*

All who name themselves Christians must walk together against the Anti-Christ, for did He not say "The Truth will make you free"?

SLAVERY  
AND  
THE JEWS

PUBLISHED BY  
WESTERN FRONT  
*Walter White*





## WHO BROUGHT THE SLAVES TO AMERICA

The story of the slaves in America begins with Christopher Columbus. His voyage to America was not financed by Queen Isabella but by Luis de Santangelo, who advanced the sum of 17,000 ducats (about 5,000 pounds -- today equal to 50,000 pounds) to finance the voyage, which began on August 3, 1492.

Columbus was accompanied by five 'maranos' (Jews who had forsworn their religion and supposedly became Catholics), Luis de Torres, interpreter, Marco, the surgeon, Bernal, the physician, Alonzo de la Calle and Gabriel Sanchez. (Ref. 'The International Jew' by Henry Ford).

Gabriel Sanchez, abetted by the other four Jews, sold Columbus on the idea of capturing 500 Indians and selling them as slaves in Seville, Spain, which was done. Columbus did not receive any of the money from the sale of the slaves but he became the victim of a conspiracy fostered by Bernal, the ship's doctor. He, Columbus, suffered injustice and imprisonment as his reward. Betrayed by the five maranos (Jews) whom he had trusted and helped. This, ironically, was the beginning of slavery in the Americas. ('Adventures of an African Slaver' by Malcolm Cowley, 1928, p.11)

The Jews were expelled from Spain on August 2, 1492 and from Portugal in 1497. Many of these Jews emigrated to Holland, where they set up the Dutch West Indies Company to exploit the new world.

In 1654, the first Jew, Jacob Barsimson, emigrated from Holland to New Amsterdam (New York) and in the next decade many more followed him, settling along the East Coast, principally in New Amsterdam and Newport, Rhode Island. They were prevented by ordinances issued by Governor Peter Stuyvesant from engaging in the domestic economy, so they quickly discovered that the territory inhabited by the Indians would be a fertile field. There were no laws preventing the Jews from trading with the Indians.

The first Jew to begin trading with the Indians was Hayman Levy, who imported cheap glass beads, textiles, earrings, armbands and other cheap adornments from Holland which were traded for valuable fur pelts. Hayman Levy was soon joined by Jews Nicholas Lowe and Joseph Simon. Lowe conceived the idea of trading rum and whiskey to the Indians and set up a distillery in Newport, where these two liquors were produced. Within a short time there were 22

distilleries in Newport, all of them owned by Jews, manufacturing and distributing 'firewater'. The story of the debauching of the Indians with its resultant massacres of the early settlers, is a dramatic story in itself.

It is essential to comprehend the seaport of Newport. It is important in order to recognize the Jewish share in the Slave commerce. There was a period when it was commonly referred to as 'The Jewish Newport - World center of Slave Commerce'. All together, at this time, there were in North America six Jewish communities; Newport, Charleston, New York, Philadelphia, Richmond, and Savannah. There were also many other Jews, scattered over the entire East Coast. Although New York held first place in the settlers of Jews in North America, Newport held second place. New York was also the main source of Kosher meat, supplying the North American settlements, then the West Indies Islands and also South America. Now Newport took over!

Newport also became the great trade harbour of the East Coast of North America. There, vessels from other ports met, to exchange commodities. Newport, as previously mentioned, represented the foremost place in the commerce of Rum, Whiskey, and Liquor dealings. And to conclude, it finally became the Main Center of Slave dealings. It was from this port that the ships left on their way across the ocean, to gather their black human cargo and then derive great sums of money in exchange for them.

An authentic, contemporary report, based on authority, indicates that of 128 Slave ships, for instance, unloaded in Charleston, within one year, their "Cargo", 120 of these were undersigned by Jews from Newport and Charleston by their own name. About the rest of them, one can surmise, although they were entered as Boston (1) Norfolk (2), and Baltimore (4), their real owners were similarly the Jewish slave dealers from Newport and Charleston.

One is able to assess the Jewish share in the entire dealings of the Newport, if one considers the undertaking of a lone Jew, the Portuguese, Aaron Lopez, who plays an important part in the over-all story of the Jews and Slavery.

Concerning the entire commerce of the Colonies, and the later State of Rhode Island, (which included Newport) bills of lading, concessions, receipts, and port clearances carried the signature name of the Jew Aaron Lopez. This all took place during the years 1726 to 1774. He had therefore more than 50% of all dealings under his personal control for almost fifty years. Aside from that there were other ships which he owned, but sailed under other names.

In the year 1749, the first Masonic Lodge was established. 90% of the members of this first lodge, fourteen all told, were Jews. And one knows that only so-called "prominent" individuals were accepted. Twenty years later, the second Masonic Lodge; "King David" was established. It is a fact that all of these

members were Jews.

In the meantime the Jewish influence in Newport had reached such proportions that President George Washington decided to pay them a visit. Upon his appearance both of the Masonic Lodges sent an emissary: a Jew named Moses Seixas, to approach the President with a petition, in which the Jews of Newport stated: "If you will permit the children of Abraham to approach you with a request, to tell you that we honor you, and feel an alliance...", and then: "Until the present time the valuable rights of a free citizen have been withheld. However, now, we see a new government coming into being based on the Majesty of the people, a government, not sanctioning any bigotry nor persecution of the Jew, rather, to concede the freedom of thought, which each shares, whatever Nation or Language, as a part of the great Government machine."

It is necessary at this point to consider the disclosures as to who in reality obtained this legendary freedom in America at the founding of the Union. To be sure, the province became independent and severed from the English Jurisdiction. However, we can see from the petition which Moses Seixas offered President Washington in the name of the Jews of Newport, that it was not in reality this type of freedom which they had in mind. They were merely concerned about themselves, and their "own civil rights," which had been withheld. Therefore, following the Revolutionary War, the Jews were accorded equal rights, and freed of all restrictions! And the Negroes? The Revolutionary War notwithstanding, they remained Slaves! In the year 1750 one sixth of the population in New York was Negroid, and proportionately in the Southern parts of the Country, they outnumbered the others, but the proclamation of Freedom did not touch them. More of this later.

Let us scrutinize at close range this dismal handwork of the Jews which gave them influence and power, so we may comprehend the Slave Trade; for there has been so much written since that time by the zealous Jewish writers, that at the present, long since removed, it might appear natural, for the time element has a tendency to make things nebulous.

Let us follow the journey of one ship, owned by a slave dealer, Aaron Lopez, which had made many trips to the African coast.

For instance, in the month of May, 1752, the ship "Abigail" was equipped with about 9,000 gallons of rum, a great supply of iron foot and hand restraints, pistols, powder, sabers, and a lot of worthless tin ornaments, and under the command of the Jewish Captain Freedman, sailed off for Africa. There were but two Mates and six sailors comprising the crew. Three and one half months later they landed on the African Coast. Meantime, there had been constructed an African Agency, by the Jewish slave dealers, who had corralled them, and prepared them for sale. This organization reaching deep into Africa, had many ramifications, including the heads of groups, villages, etc. This method to win

over these leaders for the Jewish slave trade, was similar to that which the Jews had employed with the Indians.

At first, they presented them with rum, and soon found themselves in an alcoholic delirium. When the gold dust, and ivory supply was exhausted, they were induced to sell their descendants. At first their wives, and then their youths. Then they began warfare among each other, plotted and developed mostly by the Jews, and if they captured prisoners, these, too, were exchanged for rum,ammunitions and weapons to the Jews, using them for further campaigns to capture more Negroes. The captured Blacks were linked two by two, and driven through the medieval forests to the coast. These painful treks required weeks, and some of them frequently became ill, and felled by exhaustion, and many unable to rise even though the bull whip was applied as an encourager. They were left to die and were devoured by wild beasts. It was not unusual to see the bones of the dead laying in the tropical sun, a sad and gruesome reminder to those who would later on tread this path.

It has been calculated, that for each Negro who withstood the rigors of this wandering, there still had to be the long voyage across the ocean, before they reached American soil. Nine out of ten died! And when one considers, that there was a yearly exodus of ONE MILLION black slaves, then, and only then, can one assess the tremendous, and extensive exodus of the African people. At present Africa is thinly populated, not alone due to the 1,000,000; literally dragged out of huts, but due to the five to nine million who never reached their destination.

Once they reached the coast, the black slaves were driven together, and restraints were applied, to hold them, until the next Transport ship docked. The agent -- many of them Jews -- who represented the Chief, then began the deal with the Captain. Each Negro was personally presented to him. But the Captains had learned to become suspicious. The Black one must move his fingers, arms, legs, and the entire body to insure that there were not any fractures. Even the teeth were examined. If a tooth was lacking, it lowered the price. Most of the Jew Agents knew how to treat sick Negroes with chemicals in order to sell them as sound. Each Negro was valued at about 100 gallons of rum, 100 pounds of gun powder, or in cash between 18 to 20 dollars. The notations of a Captain inform us that on September 5th, 1763, one Negro brought as much as 200 gallons of rum, due to the bidding among the agents, raising the price.

Women under 25 years, pregnant or not, resulted in the same measure, if they were well, and comely. Any over 25 years lost 25%.

And here it should be stated that those Negroes, purchased free at the African coast for 20 to 40 dollars, were then resold by the same slave dealers in America for two thousand dollars.

This gives one an idea how the Jews managed to acquire tremendous fortunes. Following the bargaining, Captain Freedman paid the bill, either in merchandise or cash. He also recalled some advice which his Jewish employers gave him as he left Newport for Africa: "Pour as much water into the rum as you possibly can." In this manner the Negro chiefs were cheated two times by the Newport Jews!

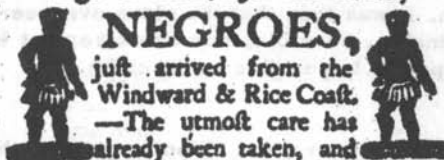
The next step was to shave the hair from the head of the acquired slaves. Then they were bound, and branded with a hot iron, either on the back, or the hip, identifying them with their owners. Now the Negro slave was indeed the property of the Jewish purchaser. If he fled, he could be identified. Following this procedure there was a farewell celebration. There were instances when entire families were brought out of the interior, to the coast, and then separated through the buyer -- the father going with one ship, the sons and daughters into another. These "farewell" celebrations were usually packed with emotion, tears, drama and sadness. There was little joy, if ever.

The following day the transport began from land to ship. It was managed by taking four to six Negroes at one time in rowboats to the ship. Of course the slave dealers were aware of how the Negro loved his homeland above all else, and could only be induced by great force to leave it. So, some of the Negroes would manage to free themselves on the short trip to the ship and they would leap into the water. But here the overseers were prepared with sharp dogs, and retrieved the fleeing men. Other Negroes preferred drowning. What came aboard alive, was immediately undressed. Here was another opportunity to jump over board and reach land and freedom. But the slave dealers were pitiless and ruthless; they were merely concerned to get their Black cargo to America with the least loss. Therefore, an escapee, recaptured, had both of his legs cut off before the eyes of the remaining Negroes in order to restore "Order".

On board the ship the Negroes were separated into three groups. The men were placed in one part of the ship. The women into another, whereby the lusty Captain arranged it so that the youngest, most comely Negro women were accessible to him.

The children remained on deck, covered with a cloth in bad weather. In this fashion the slave ship proceeded on its journey to America. In the main, the ships were too small, and not at all suitable to transport people. They were barely equipped to transport animals, which the Negroes were likened to. In one space, one meter high -- (39 inches), these unfortunate creatures were placed into a horizontal position, pressed close together. Mostly they were chained together. In this position they had to remain for three months, until the end of the voyage. Rarely was there a Captain who sympathized with them or evidenced any feelings whatever for these pitiable creatures. Occasionally they would be taken in groups to the deck for fresh air, shackled in irons.

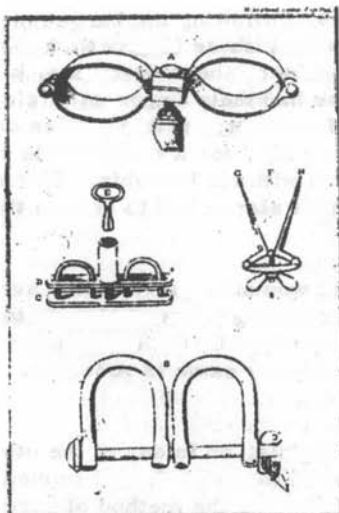
**TO BE SOLD, on board the**  
*Ship Bance: Island, on tuesday the 6th*  
*of May next, at Ashley-Ferry; a choice*  
*cargo of about 250 fine healthy*



**NEGROES,**  
 just arrived from the  
*Windward & Rice Coast.*  
 —The utmost care has  
 already been taken, and  
 shall be continued, to keep them free from  
 the least danger of being infected with the  
**SMALL-POX,** no boat having been on  
 board, and all other communication with  
 people from *Charles-Town* prevented.

*Aubin, Laurens, & Appleby.*

*N. B. Full one Half of the above Negroes have had the*  
*SMALL-POX in their own Country.*



Left: Slave for sale advertisement in a Charleston newspaper, 1776. These particular slaves were valued for their knowledge of rice culture so they usually brought their Jewish owners a higher price.

Right: This was standard equipment for all slave ships. A, is a pair of iron hand-cuffs by which the right wrist of one slave is padlocked to the left wrist of another. B, is a pair of leg irons, also for two slaves. C, D & E is an instrument of torture, the thumbscrew F, G & H is the speculum oris or mouth opener, for slaves who refused to eat. (They were created and built by Jews).



(From a colored lithograph in the Macpherson Collection, London). The seamen were drawn from first-hand observation. Notice Jewish faces.

Somehow, these Negroes were expendable, and endured much. On occasion one of them became insane, killing the other one, pressed closely to him. They also had their finger nails closely cut so they could not tear at each others flesh. The most horrible battles came about among the men, to acquire a Centimeter or two, for a comfortable position. It was then that the slave overseer stepped in with his bullwhip. The unimaginable, horrible, human excrement in which these slaves had to endure these trips, is impossible to describe.

In the women's quarters the same conditions prevailed. Women gave birth to children lying pressed closely together. The younger Negro women were constantly raped by the captain and the crew, resulting thereby, a new type of Mulatto as they came to America.

In Virginia, or in any of the other Southern port cities, the slaves were transferred to the land, and immediately sold. A regular auction would take place, following the method of purchase in Africa. The highest bidder obtained the "Ware". In many cases -- due to the indescribable filth -- some of the Blacks became ill during the sea voyage from Africa to America. They became unemployable. In such cases the captain accepted any price. It was rare to dispose of them for no one wanted to purchase a sick Negro. Therefore, it is not surprising that the Jewish, unethical doctor senses a new form of revenue. They purchased the sick Negro for a small sum, then treated him, and sold him for a large sum. On occasion the captain would be left with a few Negroes for whom he did not find a buyer. In that case he returned to Newport, and sold them to the Jews for cheap domestic help. In other cases, the Jew owner of the ships took them over. This is why the city of Newport and its surroundings had 4,697 black slaves in the year 1756.

Slavery did not extend to the North. Moreover, in many of the North American Colonies, slavery was strictly forbidden. Georgia came under discussion; likewise also Philadelphia. And again it was the Jews who managed a loophole, which had given them freedom following the Revolutionary War, so, they schemed to make slave trading legal.

One had but to read the names of which persons, living in Philadelphia who were requesting the elimination of existing laws, re the slavery dealing. They were: the Jews Sandiford, Lay, Woolman, Solomon, and Benezet. That explained it all! But let us turn back to the slave ship "Abigail". Its captain -- and we are reading from his ships books -- did a profitable business. He sold all of his Negroes in Virginia, invested some of the money in tobacco, rice, sugar, and cotton, and went on to Newport where he deposited his wares.

We learn from Captain Freedman's books that the "Abigail" was a small ship, and could 'only' accomodate 56 people. He managed however to clear from this one trip 6,621 dollars, which he in turn delivered to the owner of the ship: one Aaron Lopez.

The staggering amounts of money acquired by the Jew ship owners and slavery dealers is better illustrated when we emphasize the many years in which this sale and purchase of human flesh was practiced. Prior to 1661, all of the Colonies had laws prohibiting slavery. It was in that year that the Jews had become powerful enough to bring about the repeal of these laws, and slavery began in earnest.

The Jews had discovered that the Colonists needed additional manpower to help them clear their fields for planting, helping in the construction of dwellings, and in general to help with harvesting their crops. This was particularly true of the Southern States which we have referred to earlier. The Southerners had vast tracts of rich soil suitable for rice, cotton, tobacco and cane sugar. At first impoverished Europeans were recruited. English prison doors were opened and finally prisoners of war from England and Holland were brought to the Colonies, made to work until they had paid the cost of transporting them by ship and then set free.

It doesn't take a Jew long to discover what his brothers are doing so a group of Jews settled in Charleston, South Carolina where they set up distilleries for making rum and whiskey. They too learned that they could trade with the natives on the West Coast of Africa for ivory, and several ships were purchased and sent to Africa, trading the usual glass beads and other cheap ornaments for ivory, which, however, took up but little space on board ship. It occurred to these Jew traders that they could supply the plantations in the South with 'Black Ivory', needed under swampy and malarial conditions which European labor could not tolerate without sickness, and which would not only fill the holds of their ships, but bring enormous profits. (This same group had earlier tried selling Indians as slaves but they found them completely unsatisfactory, as the Indians would not tolerate this type of work.) Thus another segment of the slave trading had become active and profitable out of Charleston, So. Carolina. Several shiploads of Black slaves were sent by the Dutch West Indies Company to Manhattan.

During this time there were a number of Jew plantation owners established in the West Indies and two Jews, Eyrger and Sayller, with strong Rothschild connections in Spain, formed an agency called ASIENITO, which later operated in Holland and England. It was through these connections that Jews in Holland and England exerted influence and both of these countries cooperated in helping the Jews provide Black Slaves for the Colonists.

With the yearly capture and transport of 1 Million Black Slaves it is not difficult to figure that from 1661 to 1774 (one hundred and thirteen years) approximately one hundred and ten million slaves had been removed from their native land. About 10%, or ELEVEN MILLION Black Slaves reached the Colonies alive.



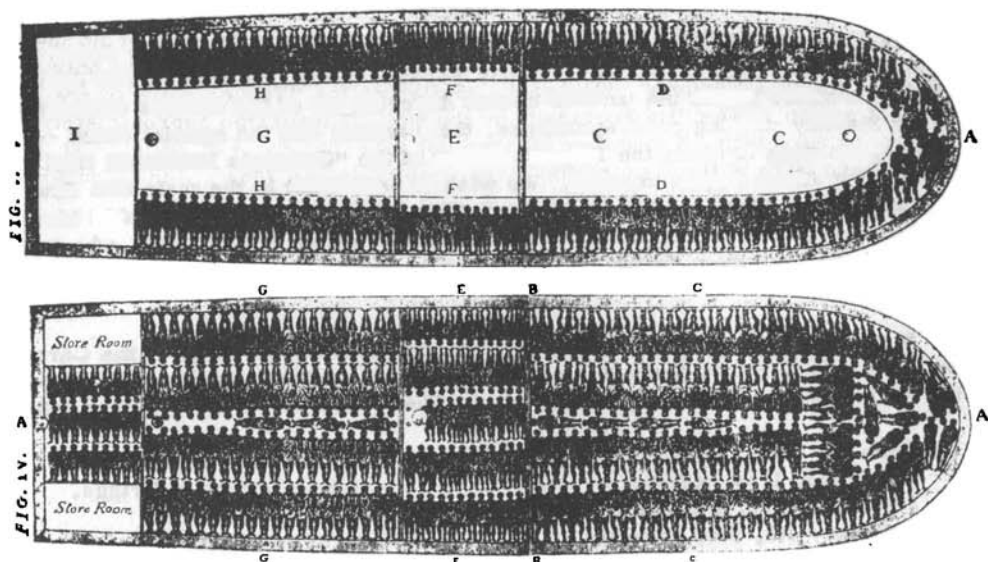
We have talked about the small ship "Abigail" which could accommodate only 56 people and yet the profits per each trip were enormous, with little or no investment. There were many other ships but we will concentrate here on only a few such as the "La Fortuna", "Hannah", "Sally" or the "Venue" which made very great profits. The "La Fortuna", by the way, transported approximately 217 slaves on each trip. The owner cleared not less than \$41,438.00 from such a trip. These were dollars which the slave dealers 'could keep'. And these were dollars of value which would buy a great deal in return.

When one considers that the Jews of Newport owned about 300 slave-transporting ships, active without interruption, docking at either Newport - Africa, Charleston, (or Virginia), one can approximate the tremendous earnings which made their way to the Jewish ship owners. Indeed, the Jews admit, that of the 600 ships, leaving Newport harbor into all the world, "at least half of them" wend their way to Africa, and we know what these ships, going to Africa "were seeking".

The fact that Aaron Lopez had control of over more than half of the combined deals in the Colonies of Rhode Island, (with Newport) is a well known fact. The well-known Rabbi Morris A. Gutstein, in his book: "The story of the Jews in Newport", attempts to remove these facts, maintaining that there is not any evidence that the Jews were connected with the Slave Trade. It is therefore, imperative to prove that the Jew was indeed connected with the slave trading. Especially so, since this Rabbi insists they had made great contributions, and how very "blessed" their residence became for the city of Newport. Surely Morris A. Gutstein will grant us permission to present the facts which he was unable to find.

Turning to one report of the Chamber of Commerce of the "Rhode Island Colony" in the year 1764, we find for instance, that in the year 1723 "A few Merchants in Newport devised the idea to send their Newport Rum to the coast of Africa. It developed into such a great export, that in the matter of a few years "several thousand (Hogsheads\*)" of Rum went that way. To which purpose did this rum serve?

The Carnegie Institute in Washington, D. C. presents and makes public, authentic Documents, titled: "Documents illustrative of the History of the Slave Trade in America". We wish to present a few facts from this particular collection of Original Documents, and scrutinize them at closer range, and not at all to prove the heretofore Rabbi Morris A. Gutstein in error. In this collection of the first American Institute of learning, we evaluate the Capitol "Rhode Island" which contributed the main share of the public Documentation regarding the Slave trading. Here we find, documented, the recipients of the numerous Shipping letters, also letters to the Slave dealers, and correspondence to the Ships' Captains, who were about 15% Jews, living in Newport. Among these, we find for instance the Jew: Isaac Elizar. He wrote a letter to Captain Christopher Champlin on February 6th, 1763, saying he would like to be an agent for a load of slaves. Then follows the Jew Abraham Pereira Mendez, and one of the main slave dealers, Jacob Rod Rivera -- the father-in-law of Aaron Lopez.



An identical illustration of how slaves were stowed in the *Brookes* of Liverpool. The upper illustration shows the six-foot-wide platform on which slaves were ranged like books on a shelf. There was no space for them to sit up. The decks were completely covered with chained bodies.

(C) shows the men's section - to the right. (G) shows the women's section to the left. (E) is the boys' section in the center.

(From Clarkson's *Abstract of the Evidence* 1791).

And then there is Aaron Lopez himself, and many, many more other Jews. Although we have considered Aaron Lopez several times, the size of this documented treatise limits us, and we cannot describe all of the writers concerned in the Slavery Dealing correspondence, their names and the special dates ---- rather, we wish to study the Documentation of the "Carnegie Institute" itself, -- keeping Aaron Lopez in mind. We wish to see, what in the main this Jew was pursuing. What his business was. This due to the fact, that Rabbi Morris A. Gutstein presents him as an "lofty, and fine civilian of Newport", who was so generous, and even "made contributions to welfare."

In a great number of published original unprejudiced writings in the Carnegie Institute, we find that Aaron Lopez pursued a tremendous commerce in Rum with the African coast in exchange for Slaves. These irrefutable facts are as follows:

June 22, 1764, a letter by Captain William Stead to Aaron Lopez.  
 July 22nd, 1765, a letter by Aaron Lopez to Captain Nathaniel Briggs.  
 July 22nd 1765, a letter to Captain Abraham All.  
 February 4th, 1766, a letter to Captain William Stead by Aaron Lopez.  
 March 7th, 1766, a letter by Captain William Stead to Aaron Lopez.  
 February 20th, 1766, a letter by Aaron Lopez to Captain William Stead.  
 October 8th, 1766, a letter by Captain William Stead to Aaron Lopez.  
 February 9th, 1767, a letter by Captain William Stead to Aaron Lopez.

Aside from that, there are similar statements out of letters by Aaron Lopez in the original, which he directed to the Captains Henry Cruger, David Mill, Henry White, Thomas Dolbeare, and William Moore. Indeed, one letter by Captain William Moore to Aaron Lopez & Company, is particularly revealing, and of special mention at this point. We wish to remark on the main contents of this letter, in which Captain Moore writes:

"I wish to advise you, that your ship "Ann" docked here night before last, with 112 slaves, consisting of 35 men, 16 large youths, 21 small boys; 29 women, 2 grown girls, 9 small girls, and I assure you this is such a one Rum-Cargo--(Rum in exchange for slaves) which I have not yet encountered, among the entire group there may be five to which one could take exception."

The date of the above letter was November 27, 1774.

We have not yet concluded, because of lack of space, the excerpts, and grateful compilations made available by the "Carnegie Institute".

On November 29th, 1767, the Jew Abraham Pereira Mendez -- who had been cheated by one of his kind -- from Charleston, where he had journeyed to better control his Black Cargo, wrote Aaron Lopez at Newport:

"These Negroes, which Captain Abraham All delivered to me, were in such poor condition, due to the poor transportation that I was forced to sell 8 boys and girls for a mere 27 (pound) 2 others for 45 (Pounds) and two women each for 35 (pounds). \*(no doubt, English money).

Abraham Pereia Mendez was very angry, and he accused Aaron Lopez of "cheating" him. This letter delineates to us that this generous, and fine citizen of Newport was insatiable in his greed for money. This is what caused the Rabbi Morris A. Gutstein to present this nobleman, Aaron Lopez, to pursue his objectionable methods. Negroes presented to him but a commodity.

In all of the letters which the "Carnegie Institute" published, it stresses the lack of human sympathy for the poor Negro slaves. This lack of feeling and compassion for the abused and pitiful Blacks at the hands of their Jewish dealers, can be read out of the diary of a Captain who manned a ship owned by Aaron Lopez. The entrees concern a trip from the African coast to Charleston. Moreover, they are authentic Documents, published by the "Carnegie Institute" in Washington, D.C. calling attention to an organization which had heretofore known little or nothing about it; neither had they encountered further publicity in books or newspapers. Therefore, it is not to be wondered at, that the facts of the leading share of American Jews in the slave trade could be pointed out as a monopoly, and unknown to the non-jewish Americans, including the great masses of people all over the world. Others, however, acquainted with the facts, had good reason to remain painfully quiet.

The Captain of another ship, the "Othello" among other things, makes the following entrees in his diary:

February 6th: One man drowned in the process of loading.  
 March 18th: Two women went overboard because they had not been locked up.  
 April 6th: One man dead with Flux. (No doubt an illness)  
 April 13th: One woman dead with Flux.  
 May 7th: One man dead with Flux.  
 June 16th: One man dead by Kap Henry.  
 June 21st: One man dead by James Fluss.  
 July 5th: One woman dead with Fever.  
 July 6th: One girl, sick for two months, died.

This vessel was on its way for five months. What terrible and unspeakable suffering was the lot of these millions of Blacks, who were torn with brutal force from their friendly, African huts, jammed together like animals below deck, and then sold with less concern than selling a head of cattle. Small wonder that ten of them died, being purchased for just a few dollars, and then sold for the sum of \$2,000.00.

Some Negroes managed, through insurrection, to gain control of one or another ship, and turned it around with full sails, toward their African Home. The crew of one slave ship, for instance, "Three Friends" tortured their Black Cargo in such a manner, that the Negroes reciprocated in a bloody rebellion. They killed the Captain, and the entire crew and threw the dead overboard. They then sailed back to Africa where they had barely escaped their hard won freedom.

A similar fate struck the slave ship "Amistad". Among the slaves was the son of an enemy, tribal Chief. Once the ship was under way, he schemed with his compatriots to attack the ships' crew. Following a bloody battle, they managed to capture the Captain. The Negro Prince forced him to turn back to Africa, then in the evening, under cover of darkness, he changed his course, zig-zagged for months until he came close to the American coast, and encountered a government ship. This took place in the year 1839 when slave trading was already forbidden and illegal.

The Negro slaves were freed and the Captain punished. These sea-voyages were not without danger when they had Black cargo. Which accounts for the fact that the Jews most always engaged non-jewish Captains.

The slave dealers preferred to remain in their offices, and counted the fat winnings following each journey, such as Aaron Lopez, who left his heirs, following his death, one of the largest fortunes in the New England era.

When reviewing the documented facts contained herein it is important that one always remember that it was a lucky Captain who did not lose more than 9 out of 10 slaves on the return trip.

It is equally important to remember that these poor Black creatures had to lay in human excrement for the entire trip. Think of it! No wonder sickness and disease took such a high toll.

Remember the figures: Approximately one hundred and ten million Black people were captured and removed from their homeland in Africa. Only ELEVEN MILLION of these Black slaves reached the Colonies alive.

And the Jews still talk about the Germans and Hitler and how six million Jews were exterminated during World War II. This is the greatest LIE ever perpetrated upon the people of the world - whereas the story of the poor Black slaves is documented. Documented with TRUTH. The evidence is still available for the people of the world to see.

The "Carnegie Institute of Technology" is located in Pittsburgh, Penn.

As this document is distributed, eventually reaching the hands of the Jew, the evidence will probably be removed and destroyed until finally all documentation is removed which is damaging to the Jew. The Jews have been engaged in this practice for centuries. Truth however, truth which bears fact cannot remain covered or hidden forever, and more truths are being disclosed by those of us who intend to free America of these sons of the devil - the Jews.

The published Documentation contained herein was obtained from the Carnegie Institute of learning, presently known: "The Carnegie Institute of Technology".

The following is a partial list of the slave ships owned by Jews:

17

'Abigail' by Aaron Lopez, Moses Levy and Jacob Franks.  
'Crown' by Isaac Levy and Nathan Simpson.  
'Nassau' by Moses Levy.  
'Four Sisters' by Moses Levy.  
'Anne & Eliza' by Justus Bosch and John Abrams.  
'Prudent Betty' by Henry Cruger and Jacob Phoenix.  
'Hester' by Mordecai and David Gomez.  
'Elizabeth' by David and Mordecai Gomez.  
'Antigua' by Nathan Marston and Abram Lyell.  
'Betsy' by Wm. DeWoolf.  
'Polly' by James DeWoolf.  
'White Horse' by Jan de Sweevts  
'Expedition' by John and Jacob Rosevelt.  
'Charlotte' by Moses and Sam Levey and Jacob Franks.  
'Caracoa' by Moses and Sam Levey.

Slave-runners, also owned by Jews were the 'La Fortuna', the 'Hannah', the 'Sally', and the 'Venue'.

Some of the Jews of Newport and Charleston who were engaged in the distillery or slavery trade, or both, were: Isaac Gomez, Hayman Levy, Jacob Malhado, Naphtaly Myers, David Hart, Joseph Jacobs, Moses Ben Franks, Moses Gomez, Isaac Dias, Benjamin Levy, David Jeshuvum, Jacob Pinto, Jacob Turk, Daniel Gomez, James Lucana, Jan de Sweevts, Felix (cha-cha) de Souza, (known as the 'Prince of Slavers' and second only to Aaron Lopez), Simeon Potter, Isaac Elizer, Jacob Rod, Jacob Rodrigues Rivera, Haym Isaac Carregal, Abraham Touro, Moses Hays, Moses Lopez, Judah Touro, Abraham Mendes and Abraham All.

Of some 600 ships leaving the port of Newport, more than 300 were engaged in the slave trade.

A typical cargo of one ship, 'La Fortuna' was 217 slaves which cost about \$4300 and sold for \$41,438.00 .

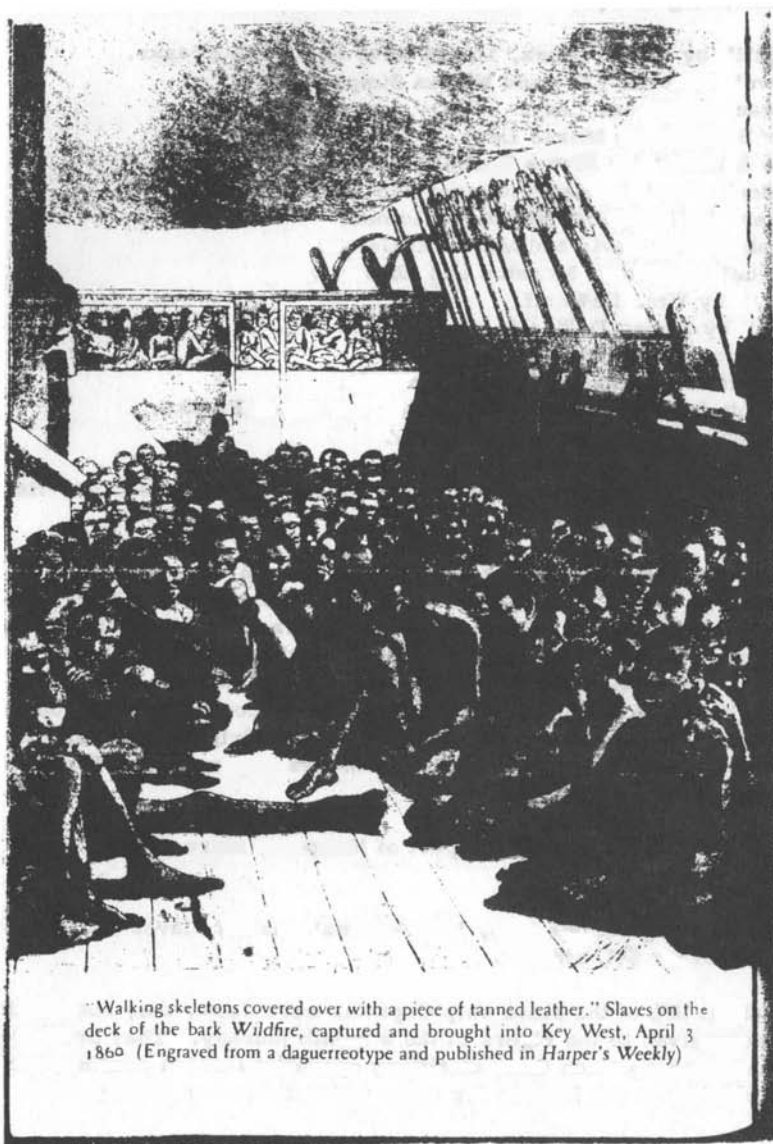
Only about 10% of the slave ship Captains were Jews, they not wanting to subject themselves to the rigors of the 6 month journey. They preferred to stay at home and continue their distillery operations which continued to supply rum and whiskey to the Indians for many years at a very great profit.

#### REFERENCES

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Elizabeth Donnan, 4 Vols. "Documents Illustrative of the History of the Slave Trade to America" Washington, D. C. 1930 - 1935

"Carnegie Institute of Technology", Pittsburgh, Pennsylvania.



Note the tanned leather covering overhead - the only protection from the elements for these masses of slave 'walking skeletons'. This is illustration of slaves on deck of "Wildfire", which was captured and brought to Key West on April 3, 1860. (A daguerreotype engraving published in *Harper's Weekly*)

"Adventures of an African Slaver" by Malcolm Cowley, 1928. Published by Albert and Charles Bori, New York

"The Story of the Jews in Newport" by Rabbi Morris A. Gutstein.

"The Jew Discovers America", by Othmar Krainz.

"The International Jew", by Henry Ford.

"The Plot Against The Church", by Maurice Pinay

"Protocol For World Conquest" 1956 by The Central Conference of American Rabbis.

"Behind Communism" by Frank L. Britton.

We cannot undertake even this brief history of the modern Jew without taking note of a phenomenon which has confounded gentile societies for twenty centuries. This is the ability of the Jewish people to collectively retain their identity despite centuries of exposure to Christian civilization. To any student of Judaism, or to the Jews themselves, this phenomenon is partly explained by the fact that Judaism is neither mainly a religion, nor mainly a racial matter, nor yet is it simply a matter of nationality. Rather it is all three; it is a kind of trinity. Judaism is best described as a nationality built on the twin pillars of race and religion. All this is closely related to another aspect of Judaism, namely the persecution myth. Since first appearing in history we find the Jews propagating the idea that they are an abused and persecuted people, and this idea is, and has always been, central in Jewish thinking. The myth of persecution is the adhesive and cement of Judaism; without it Jews would have long since ceased to exist, their racial-religious nationality notwithstanding.

It is a fact that the Jewish people have suffered numerous hardships in the course of their history, but this is true of other peoples too. The chief difference is that the Jews have kept score. We must repeat - 'they have kept score' --- they have made a tradition of persecution.

A casual slaughter of thousands of Christians is remembered by no one in 50 years, but a disability visited upon a few Jews is preserved forever in Jewish histories. And they tell their woes not only to themselves, but to a sympathetic world as well.



## A P P E N D I X

CONFIDENTIAL NOTICE TO  
ALL JEWS  
(Orthodox, Reform, Non-Religious and  
"Christian")

We are about to reach our goal. World War I I furthered our plans greatly. We succeeded in having many millions of Christians kill each other and returning other millions in such condition that they can do us no harm. There remains little to be done to complete our control of the stupid Goyim.

JEWS IN AMERICA - These are your final instructions:

1. Continue to enlarge our control over radio, TV, newspapers, movies and magazines.
2. Educate our sons and crowd the Gentiles out of the practice of law, medicine, pharmacy, and all the retail trades.
3. Make their schools and colleges training camps of our Red revolution.
4. Bring ridicule upon their Christian faith, divide their people, weaken their churches.
5. Demoralize their women and children.
6. Corrupt their courts and bring them into contempt.
7. Turn class against class. The Negro against the White.
8. Buy politicians and continue to corrupt their local, state and national governments.
9. "GET" the Fascist anti-Semites, one way or another.
10. Use willing tools like Truman, Eisenhower, Stevenson, and Warren; they will do our bidding. Yes, even Johnson and Nixon.
11. Plan unlimited immigration of our persecuted people without restriction.
12. Continue our control of their money thru the Federal Reserve System.
13. Continue to place Jews in key positions in government, army and navy.
14. We must destroy the Republic and replace it with a Democracy (Jewish-governed state Socialism.)

15. Continue our control over labor, agitate unrest, strikes and violence by any means or schemes.

Especially through these methods shall we plunge this country into destitution, demoralization, bankruptcy, and civil war, further lessening the numbers of our enemies.

The Bolshevik Revolution made us masters of Russia.

The last war made us rulers of all Europe except Spain.

Let the next war make us MASTERS OF AMERICA.

For the preservation of our race, you are warned to renounce, abjure, repudiate and deny any of this information if questioned by Gentiles, even under oath, as directed by the Talmud.

It is needless to caution you of the terrible consequences that might follow if these instructions should fall into Goyim hands.

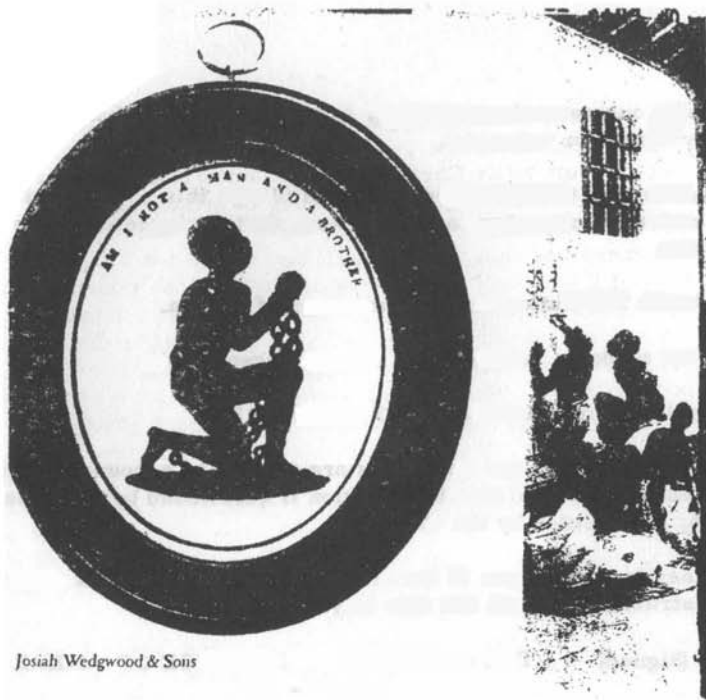
(Signed) THE CENTRAL CONFERENCE OF AMERICAN RABBIS.  
Dated - 1956

HE WHO HAS DISCOVERED THE TRUTH ABOUT JUDAISM,  
AND WHO DOES NOT FIGHT JEWRY AND WARN HIS FELLOW-CITIZENS OF THE JEWISH MENACE, BECOMES AN  
ACCOMPLICE OF THE JEWS AND AN ACCESSORY TO THE  
MISFORTUNES OF HIS NATION.

#### POPES, CHURCH FATHERS AND SAINTS COMBAT & CONDEMN THE JEWS

The great Pope Gregory VII, the renowned Hildebrand, the great reformer and organizer of the Church, writes in a letter to King Alfonse VI of Castile in the year 1081: "We exhort your Royal Majesty, not to further tolerate, that the Jews rule Christians and have power over them. For to allow, that Christians are subordinated to Jews and are delivered to their whims, means to oppress the Church of God, means to revile Christ himself." (344)

However, this great Pope was strictly opposed to forcing the Jews to baptism, for he knew, how dangerous false conversions were and seized upon measures to avoid this kind of error and protected the Jews against the immoderate zeal of some fanatics. Pope Gregory VII fought uninterruptedly to prevent that the Jews ruled the Christians, for - as he said - this came close to a repression of Holy Church and elevating of the "Synagogue of Satan." But in addition he asserted that to please these enemies of Christ, meant to revile Christ himself. What would the members of the "Fifth Column" say to this, who at present do exactly the opposite of what Pope Gregory VII ordered? The same thing, which was asserted by this renowned Pontifex - one of the most renowned of the Church - is



*Josiah Wedgwood & Sons*

*Peabody Museum, Salem, Mass.*



**ABOVE**

It is the famous Wedgwood medallion that later became the seal of the Slave Emancipation Society.

**BELOW**

American slave ships at anchor, 1806, at Cape Coast Castle.

(From the Peabody Museum, Salem, Massachusettes.)

championed today by those who fight against Jewish Imperialism and for this reason are called anti-Semites, i. e., to prevent that the Jews rule the Christians and as a result vilify Christ and His Church and cause grave harm to the Christian nations. St. Ambrose, a Bishop of Milan, and great Church Father, said to his flock, that the Synagogue "was a godless House, a collecting place of wickedness and that God Himself had damned it . (345)

And if the host of Christians on grounds of the faithless conduct of the Jews could not hold back their rage and burned a synagogue, St. Ambrose allowed them to enjoy his full support and said in addition: "I declare that I have set the synagogue on fire or have at least given the crowd the mandate to do it. And if it is said against me, that I should not have personally set the synagogue on fire, I answer that it was burned through the judgement of God." (346)

We must also not forget, that St. Ambrose of Milan is recognized in Holy Church as model bishop and on account of his Christian neighbourly love is held to be worthy of imitation. This proves, that neighbourly love, must not be used to protect the evil powers.

Holy Thomas of Aquin, who knew the danger of Jews in Christian society, held it to be correct, to allow them to live in eternal servitude. A semitophilic writer complains about this and writes as follows: "Aquinas based himself upon the standpoint of that time, that they should live in eternal servitude." (347) This opinion of St. Thomas of Aquinas is completely justified. If the Jews in every land, in which they live, constantly instigate conspiracies upon command of their religion, in order to conquer the people which magnanimously offered them hospitality, and they in addition fight to rob it of its goods and to destroy its religious belief, there is no other choice: either they must be expelled from the land, or they be allowed to live there, but in hard servitude, which binds their hands and prevents them from doing so much evil.

Another great genius of the Church, Duns Scotus, the Doctor Subtilis, went still further than Thomas of Aquinas and proposed to Christianity a solution of the Jewish problem on the basis of the complete destruction of this devilish sect. In this aspect a renowned Rabbi, complains that Duns Scotus "Instigated the forceful baptism of Jewish children and that parents who refused to be converted should be brought onto an island, where they could practise their religion until the prophecy of Isaak concerning those remaining, who wished to return, was fulfilled. (4.22)" (348)

As one sees, the idea of banishing all the Jews in the world onto an island, where they should live alone, without being able to harm the remaining peoples, originates not from Hitler but from one of the most renowned authorized Church Fathers. Saint Louis (Ludwig), King of France, exemplary in his saintliness and Christian love of the neighbour, who was so magnanimous as to give back a conquered king the regions conquered by him, which no one in that time did voluntarily, was of the opinion that the Jews, if they mocked the Christian religion, should have a sword thrust as deeply as possible into their body." (349)

St. Athanasius, the great Church Father, asserted that "the Jews were no longer the people of God but were Lords over Sodom and Gomorrah." (350)

Saint John Chrysostom, another great Church Father, reports concerning all the misfortune, which occurred to the Jews at different times: "But the Jews say that men and not God brought them all this misfortune. But exactly the opposite is the cause, for God has occasioned it. If they (the Jews) make men

responsible for this, then they must remember that they, even if they had risked it, would nevertheless not have been strong enough, if God had not so willed it." (251) St. John Chrysostom defined approximately fifteen hundred years ago clearly and distinctly the nature of the Jews and described them as "Nation of criminals," "lustful robbers and avaricious false thieves." Later the great Church Father makes the assurance in connection with the traditional Jewish tactic of lamenting that men declare war on them and destroy them, and of always representing themselves as innocent victims: "Always when the Jews say to you: Men have waged war upon us and have conspired against us, answer them: men would not have waged war upon you, if God had not allowed it."

Saint John Chrysostom even supports himself upon another point of the Catholic doctrine, that "God hates the Jews," (352) because God hates Evil, and the Jews after they had our Lord Jesus crucified, became the greatest evil.

The terrible events in this century, where the Jews erected their Communist dictatorship, have confirmed what Saint John Chrysostom asserted over fifteen hundred years ago, namely, that the Jews are a band of thieves and murderers, and it is understandable that the just punishment of God is frequently bestowed upon them for their bloody misdeeds.

The renowned Bishop of Meaux, Bossuet, writer and sacred preacher, whose position is known in the history of Holy Church, likewise fought the Jews energetically and cursed them from the pulpit: "Accursed People! Your visitation shall pursue you up to your most remote descendants, until the Lord becomes weary of punishing you and at the end of time takes pity on your wretched remains." (353)

Like all Church Fathers Bossuet knew the Jewish falsehood very well. If the Jews had not behaved in a criminal way in the course of centuries since the crucifying of the Lord, no one would accuse and condemn them on account of their wickedness. Through their mode of action they are solely and alone responsible for the all-sided reaction against them. If a man does not wish to be regarded as a murderer and thief, then he only needs to abandon this kind of crime. But if he robs, kills or conspires, it is not remarkable, that the peoples affected reproach him with his crimes. However, the Jews are shameless enough to protest and to always raise a great outcry, 'persecution', and yet it is because of their own conspiracies and manifold crimes against other men and nations which brings such censure upon them.

The Holy Pius V, another great saint of the Church, who is renowned on account of his devoutness and Christian neighbourly love and was simultaneously one of the most highly regarded of Popes, gave energetic expression to his opinion - and ordered, that all Jews should wear as distinguishing mark a cap for men and a simple sign for women and we declare that the colour must be yellow."

This same Pope committed, that: "Since we, as is necessary, wish to remedy this deceit which Jews are continually committing, with full understanding and in exercising of the apostolic powers, we withdraw from the Jews and their rule (and recognize no right or claim) all properties, which the Jews have in their possession in this city Rome or other places of our domain of rule." (357) One can imagine, how great the usury and swindling of the Jews and the sale of properties must have been, that this devout virtuous Pope saw himself compelled to make these measures for defense of the Christians. If he had lived

in our disastrous time, he would have been condemned by the Church dignitaries in the service of the "Synagogue of Satan," of race hatred and Antisemitism and, if possible, even have been included among the war criminals of Nuremberg; for in our time the "Fifth Column", "The Establishment" or whatever you want to call it, condemns all who defend their peoples or Holy Church against the political or economic Imperialism of the Jews. The invasion of our Churches by an atheist and pro-Marxist, Walter Reuther who is using a million dollars of funds from his United Auto Workers to 'buy' and organize religious organizations and all churches affiliated with "The National Council of Churches of Christ". And Dr. Eugene Carson Blake who made the statement not too long ago: "With prudent management, the Churches ought to be able to control the whole economy within the predictable future."

This Jewish Fifth Column has become a deadly danger to Christianity everywhere and it has solidified itself well in America. As Christians united however, we will stop the wickedness of the Jews. This must be done for the benefit of humanity and a better world in which to live.

## THE PLAGUE OF HUMANITY

Yes, that is frequently the way the Jews have been referred to since the beginning of history. Why? There must be reasons for them to have earned this distinction. Perhaps it is for these same reasons that the Jews have been expelled from countries throughout the world. Yes, it is true according to history that the Jews have been banished from most all major nations of the world at one time or another. On some occasions twice because Jewry has a way of deceitfully worming themselves back into the good graces of Christianity. Without exception however they revert to their uncontrollable instincts, unlike any other race of people known to man.

The Jewish problem has never been uniquely Protestant or Catholic or in any way sectarian. The pioneer of Protestantism, Dr. Martin Luther talked and wrote about the Jews for many years during which time he had studied them carefully as a race and a people from the time the Jew was placed on earth.

His original language may be found in Martin Luther's works in the Congressional Library, Washington, D. C., and in any one of several accredited Lutheran seminaries. The following are quotations of Dr. Martin Luther:

"The Jews are the real liars and bloodhounds, who have not only perverted and falsified the entire Scriptures from beginning to end and without ceasing with their interpretations have lied to and deceived their own people. And all of their anxious sighing, longing and hope of their hearts is directed to the time when some day they would like to deal with us heathen (Christian) as they dealt with the heathen of persia at the time of Esther. Oh, how they love that book Esther, which so nicely agrees with their bloodthirsty, revengeful and murderous desire and hope! The sun never did shine on a more bloodthirsty and revengeful people as they who imagine to be the people of God who desire to and think they must murder and crush the heathen."

"Even now the Jews cannot give up their insane, raving boast, that they are the chosen people of God, after they have been dispersed and rejected for 1500 years! Still they hope to get back there because of their own merits. There is no promise for that on which they could lean for comfort, except what they smear into the Scriptures according to their own imaginations. Thus the Jews continue in their willfulness, and knowingly want to err and not leave their Rabbis, and therefore we also must leave them to their poisonous blasphemies and lies, and disregard them."

"Therefore know, my dear Christian, that next to the Devil you have no more bitter, more poisonous, more vehement an enemy than a real Jew who earnestly desires to be a Jew. There may be some among them who believe what the cow or the goose believes. But all of them are surrounded with their blood and circumcision." (Martin Luther's Works, Congressional Library, Washington, D.C.)

The "Fifth Column" is presently formed by the descendants of the Jews, who in earlier centuries were converted to Christianity and seemingly held in enthusiastic manner to the religion of Christ, (pretended) while in secret they preserved their Jewish belief, exactly like the Jew converts of today. You cannot change the spots on a leopard and, while speaking of cats, this writer would feel safer in a cage full of wild cats than with his back turned to a Jew. These masters of deceit smuggled as "Fifth Column" into the bosom of the Church of Christ until now their hypocritical conversion to Christianity has made it easier and lowered the guard even more as the naive Christian says, when speaking of the Jew: "He has become a Christian." "She has been converted." We beg of you, we implore you to 'wake up'. How can we be so stupid? When will you learn? Why do you not adopt the methods used in the past to arrest the Jews from all forms of Christian life before it is too late? Are not the former learned men of the Church, including Popes, and rulers of Kingdoms worthy of your thoughtful consideration. History shows that these men were to be trusted and they made deep study of the Jew problem. Think about this. But if you meditate too long the Jewish-Communist revolution will have made your decision for you.

The Jews laid aside their Jewish surnames and took on very Christian names, which were embellished with the surnames of their godfathers. In this way they were successful in mixing with Christian society and taking possession of the names of the leading families of France, England, Italy, Portugal, Spain, Poland, Germany and other lands of Christian Europe. The new generation are now taking our American names. Why? The answer is so obvious we will not insult your intelligence by offering any further explanation.

Additional copies of "Who Brought The Slaves To America" may be obtained from WESTERN FRONT, P.O. Box 27854, Hollywood, California 90027

Every American Negro should learn about this suppressed TRUTH.

## ADDENDUM

This writer's vast research since the printing of the Second Edition more than a year ago compels us to bring additional evidence to the surface so that mankind generally, Black and White will remain forever convinced that International Jewry played a dominant influence both actively and personally in slavery throughout the entire world.

We now learn that the Jews created slavery and practiced it long before the birth of Jesus Christ. Jewish Encyclopedia, Vol. XI, p. 485. Rabbi Lewis Browne, in his *Stranger Than Fiction*, p. 196, says that "under the tolerant rule of the Mohammedans, the Jews began slavery and began to prosper. They who had been poor and bedraggled pedlars for centuries, now became wealthy and powerful traders. They traveled everywhere, from England to India, from Bohemia to Egypt. Their commonest merchandise in those days was slaves. On every highroad and on every great river and sea, these Jewish traders were to be found with their gangs of shackled prisoners in convoy."

Albert M. Hyamson (*A History of the Jews in England*, p. 5) makes the interesting observation that the Jewish slave traders were probably indirectly responsible for the conversion of Britain to Christianity. Homer mentions Cyprus and Egypt as the common markets for slaves, about the time of the Trojan war. Egypt is represented in the book of Genesis as a market for slaves, and in Exodus as famous for the severity of its servitude. Tyre and Sidon, as we learn from the book of Joel, were notorious for the prosecution of the slave trade. Although this trade was not confined to the Jews they nevertheless introduced it throughout all Asia and spread it through the Grecian and Roman world. As the northern nations were settled in their conquests, the slavery and commerce of the human species began to decline, and were finally abolished. Some writers have ascribed this result to the prevalence of the feudal system; while others, a much more generous class, have maintained that it was the natural effect of Christianity. Christianity was admirably adapted to this purpose. It taught "that all men were originally equal; that the Deity was no respecter of persons; and that, as all men were to give an account of their actions hereafter, it was necessary that they should be free."

Albert Hyamson says; "The British slaves who, in the Roman market-place, attracted the attention of King Gregory, and directed it towards Britain, were most probably introduced into Italy by Jewish merchants." The first attempt by the British to establish a regular slave trade on the African coast, was made in the year 1618, when James I, granted an exclusive charter to Sir Robert Rich and some other Jewish merchants of London for raising a joint stock company to trade to Guinea.

"If the truth were fully known," says Rabbi Lewis Browne in *Stranger Than Fiction* (p. 222), "probably it would be found that the learned Jews in Provence, Italy, were in large part responsible for the existence of the free-thinking sect (the Albigenses). The doctrines which the Jews had been spreading throughout the land for years could not but have helped to undermine the Church's power." Jewish writers boast of the share Jews have had in encouraging heresies within the Catholic Church. "As a whole," says I. Abrahams (*Jewish Life In The Middle Ages*) "heresy was a reversion to Old Testament and even Jewish ideals. It is undubitable that the



heretical doctrines of the southern French Albigenses in the beginning of the thirteenth century, as of the Hussites in the fifteenth, were largely the result of friendly intercourse between Christians and educated Jews." See also Graetz, *History of the Jews*, Vol. III, ch. xv, English translation, and Rabbi Newman's *Jewish influence on Christian Reform Movements*.

The European Jewish merchants found it more practical to establish their own people in Africa and secure themselves by fortified posts, changing the earlier system of force into that of pretended liberality; and of opening by every species of bribery and corruption, a communication with the natives. Accordingly they erected their forts and factories; landed their merchandise, and endeavored by a peaceable deportment, by presents, and by every appearance of munificence, to allure the attachment and confidence of the Africans. The scheme succeeded. An intercourse took place between the Merchants and Africans, attended with a confidence highly favorable to the views of ambition and avarice. In order to render the dealings permanent as well as lucrative, the Merchants paid their court to the African chiefs, and a treaty of peace and commerce was concluded. Although the Merchants violated the treaty in every conceivable manner known to man, thus was laid the foundation of that nefarious commerce, of which, this writer has uncovered a wealth of buried treasure relating to 'Slavery', beginning in the early centuries until its abolishment in America - and the Jewish merchants continued in this lucrative practice of slavery for some years after it had been declared illegal.

This treatise was originally prepared to bring to the surface only a few bare facts relating to Jewish slavers and Jew owned slave ships, most of which have been suppressed these many, many years. Search however led to more search and the evidence is so enormous of how Jew merchants throughout the world gradually gained control of the barbarous practice of slavery. There now remains no doubt of the gigantic role the Jews played in the monopolistic introduction of slavery to America and my references have become a cross-file of the worst kind of evidence against these unscrupulous, conscienceless people and it is their ancestors who today, secretly support Communism and then pretend to be "Anti-Communist." If some of our Anti-Communists would tell this plain truth, we might possibly yet be liberated from Jewish misrule. This truth about slavery should be made a part of our American history and taught in the schools so that children may learn the FACTS.

However, children sometimes exercise an instinct adults stifle. Houston Stewart Chamberlain in his *Foundations of the Nineteenth Century*, Vol. I, p. 537, 1910 edition said: "It frequently happens that children, who have no conception of what 'Jew' means, or that there is any such thing in the world, begin to cry as soon as a genuine Jew or Jewess comes near them!" You may take this reference of Chamberlain's for what it may be worth but I hasten to add that his works, Vol. I & II arrested the attention of the literary world, and was speedily declared to be one of the masterpieces of the century. Do not minimize this great scholar of natural science.

While visiting that Godless, atheistic United Nations I had the opportunity to photograph comments (printed) by Prof. Leonard J. Fein who addressed the Reform Rabbis meeting in Boston. Speaking on the Jewish academician, Prof. Fein explained that "we are not white symbolically, and we are not white literally." He then added that we should "not permit ourselves to be lumped, together with white America, for that is not where we belong."

Continuing he explained that "We are too much an oppressed people, still, and too much a rejected people, even in this country, to accept the designation 'white.' And to count ourselves as white, moreover, is to deny our brotherhood with the Yemenites and the Kurdistanis in Israel, with the B'nai Yisrael from India and the Black Jews of New York."

Employing a theme which he used in addressing other Jewish convention, Dr. Fein asserted that Jews are not black. "We are Jews," he went on, "and because we are Jews, and not white, and not black, we must see to it, as a community, that we do not come to act as whites, whether by choice or because others so identify us. Not only because it is forbidden us, not only because we of all people ought to know better, but because we shall cut ourselves off from our own future if we do."

Moses Mendelssohn, speaking of Jews said: "Judaism is not revealed religion, but revealed legislation."

Meanwhile, we need only refer to the previous page relating to the Jews establishing an appearance of munificence, to allure the attachment and confidence of the Africans. It is now history, an ancient history as to what they did to the unfortunate Black people of Africa, a suppressed history which we aim to make known to every Black American; man, woman and child. YOU should also spread this truth.

Very soon after the commencement of the slave trade, the Africans began to be considered as an inferior race, and even their very color as a mark of it. They were transported for centuries until various persons, taking an interest in their sufferings, produced such a union of public sentiment that such commerce in human flesh was abolished. We have brought you but a brief sketch in all its sickening and horrible details in the hope that some day - because of our humble effort - the guilt will be placed where it rightfully belongs and that somehow, those people will be punished.

The condition of slaves and their personal treatment were sufficiently humiliating and grievous, and may well excite our pity and abhorrence. They were beaten, starved, tortured, and murdered at discretion; they were dead in a civil sense; they had neither name nor tribe; they were incapable of judicial process; and they were, in short, without appeal.

This slavery of the Black people which began many centuries ago, depressed the human species in the general estimation; and they were tamed like brutes by hunger and the lash, and the treatment of them so conducted as to render them docile instruments of labor for their possessors. This degradation of course depressed their minds; restricted the expansion of their faculties; stifled almost every effort of genius, and exhibited them to the world as beings endowed with inferior capacities to the rest of mankind. It is only recently that the Black man has been given equal opportunity in America, and although the Negro, generally, has not been too successful, he is nevertheless finding a place in a White society.

Have YOU ever had to think about the color of your skin? Or if you were a member of a minority instead of a majority? The American Negro has, and millions of them are seeking a solution. This is a challenge to White America to help fulfill the Black man's desire to become a part of a Black Society in his fatherland, thus reestablishing the bounds of their habitation.

H. R. 8965 is a Bill to authorize repatriation of Americans of African descent who have voluntarily expressed their desire to repatriate under the provisions of this ACT.

Sec. 201. (a) The President of the United States is authorized and directed to enter into negotiations, through the Department of State or otherwise as he may deem appropriate, with approximately 37 Governments of the African continent and other independent African countries, respectively, for landsites that the repatriates can live on.

Many millions of American Negroes look to Africa as their fatherland whose people are 90% illiterate. It is three times the size of the U.S., underpopulated, rich in undeveloped natural resources and in need of skilled people. According to African standards, there are no unskilled Black people in the United States. Many, many American negroes say that "our purpose in America has been served - we must now leave and build Africa as we helped build America; to serve our world as we served the 'New World'."

The above Bill H.R. 8965 was referred to the Committee on Foreign Affairs, March 13, 1969. This committee is headed by Emanuel Celler (Jew) and inasmuch as International Jewry intends to continue its use of the Black man as its political football, IT must become the White man's problem to DEMAND that this Bill be given consideration by the United States Congress. The signing of a petition by more than SIX MILLION American Negroes is significant enough that this voluntary expression of the Blacks deserves every consideration. It is our opinion that this should become an obligation of the United States government to properly initiate legislation which will finance the transportation of, and the proper and adequate establishment of these people in the respective countries. This applies to ALL American Negroes who voluntarily wish to make Africa their permanent residence. Don't ask, DEMAND that your Representative in Washington sponsor Bill H. R. 8965!

Meanwhile, this author will speak before Negro groups and organizations throughout America, educating them to the FACTS of slavery in America, and we will hope that the White American will DEMAND of HIS Representative a proper consideration of Repatriation for American Blacks.

REFERENCES: The History of Slavery and the Slave Trade, ancient and modern. The African Slave Trade and the Political History Of Slavery in the United States. Compiled from authentic materials by W. O. Blake. Published and sold exclusively by subscription by J. & H. Miller, 1857 Columbus, Ohio. Plus references as listed on pages 27 & 28.

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WHO BROUGHT THE SLAVES TO AMERICA price list page 1


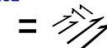


Walmart 



**Coexist**

11 men started scottish rite in charleston, sc, 11 is one more than Gods 10, satanism. 11 Jews all over communism etc. 9-11, 3-11, 11-11 etc etc 11, 22, 33, 44, 55, 66, 77, 88,99

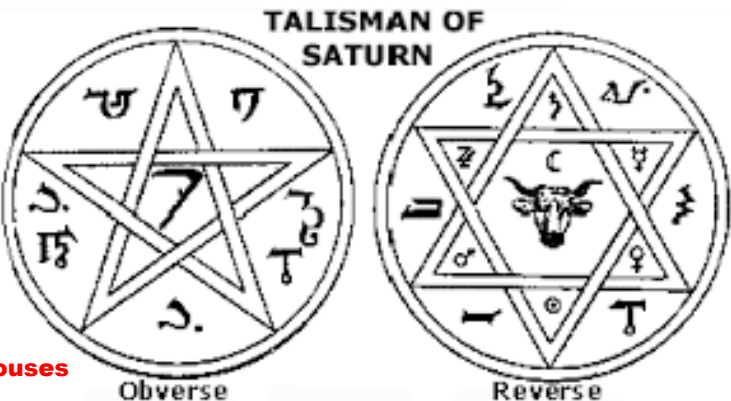
Bank of America =  =  = 33° Freemasonry

BLUE LODGE MASONS 1-3, outer court  
RED LODGE Masons 4+ also hidden higher level ones from dupe masons. 13=Royal Arch 18=Rosicrucian etc  
Blue pill or Red Pill?,  
Red/White/Blue Masonic colors Satanic Judaeo-Masonic French Revolution

Red Star of Rempham/Moloch-See Acts Ch 7:43, ancient star of the Jews. Communism.



5 Rothschild=Red Shield, 5 Rothschild sons/Bankhouses

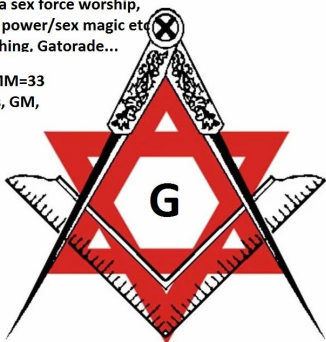


Black magic Hexagram of pagan kabbalism from Babylon/India/Egypt, Hermeticism.



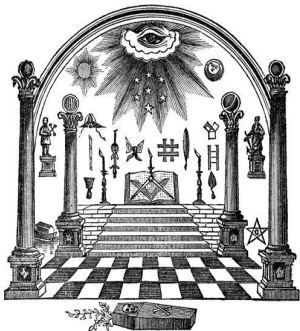
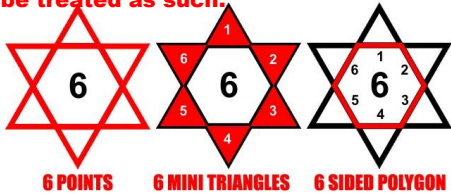
As above so below, 666 encoded. Gnostics star.




G=7, generation aka sex force worship, Kunalinga, serpent power/sex magic etc "nuthin but a "G" thing. Gatorade...  
M=13, Mirrored, MM=33 on its side, M&M's, GM, etc



On the 6th Day Man was created, man is only jews according to the Talmud, other humans are animals to be treated as such.

District of-, British- Columbia Sportswear Company



 =  = 

also rainbow colors mocks symbol for God from OT. This is deliberate. Also Josephs coat mocking as well.

knowledge of good and evil

 =  = 666

**Kabbalistic  
dialectical  
materialism:  
Central  
bankster/monopol  
y megacorps VS  
Communism.  
Grand Dialectic  
for Jew World  
Order of slavery.  
Synagogue of  
Satan and Crypto  
army. A Planned  
synthesis.**

old acquaintances. To his question how things went with the order, he answered: 'I have finally left the lodge of my Order for I have gained the deep conviction that we were only the tools of the Jews, who drive us to the total destruction of Christianity.' (La F.M. Secte Juive, 43-46).

"As confirmation of the above I will reproduce a report, which is found in the 'Revue des Sociétés Secrètes' (p. 118-119, 1924):

**1.) The Golden International (International Plutocracy and High Finance), at whose head are found:**

**It is now known  
that Morgan etc was a  
rothschild front and  
that the  
Rockefellers are  
crypto-jews, most  
likely rothschild  
family relations.**

**a) In America: J. P. Morgan, Rockefeller,  
Vanderbilt and Vanderlip.**

**b) In Europe: the firm of Rothschild and others  
of second rank.**

**Rothschilds are a syndicate with many other jew families and allies.**

**2.) The Red International or international association of  
Social Democratic workers. This comprises:**

**Marx was a  
crypto jew,  
as was  
engels,  
lenin,  
stalin,  
trotsky,  
kerensky,  
stalin, khrushchev and  
many many  
others**

**a) The Second International (that of Belgium,  
Jew Vandervelde).**

**b) The International No. 21/2 (that of Vienna,  
Jew Adler).**

**c) The Third International or Communist  
International (that of Moscow, the Jews Apfelbaum  
and Radek). This hydra, with three heads, which  
works separately for better effect, has at its disposal  
the 'Profintern' (International bureau of  
professional associations), which has its seat in  
Amsterdam and which dictates the Jewish word to  
the Syndicates that have still not been incorporated  
into Bolshevism.**

**3.) The Black International or combat organisation of  
Jewry. The chief roles in it are played by: the world  
organisation of Zionists (London); the Israelite world league,  
which was founded in Paris by the Jew Cremieux; the Jewish  
order of the B'nai-Moiche (Sons of Moses) and the Jewish  
societies 'Henoloustz', 'Hitakhdoute', 'Tarbout', 'Karen-  
Haessode', and a hundred more or less masked organisations,**

**Stalin killed  
by jews  
because of  
the  
destructive  
infighting  
between  
moscow jews  
and NY jews  
over world  
leader, which  
Stalin  
wanted to be.  
Crypto jew  
Roosevelt  
also wanted  
to be  
supreme jew  
world leader,  
antichrist.  
Lookup the  
Library of  
Political  
Secrets by  
Itsvan  
Bakony.**



which are dispersed over all the lands of the Old and New world.

4.) The Blue International or international Freemasonry. This unites all Freemasons in the world through the 'United Lodge of Great Britain', through the 'Grand Lodge of France' and through the Grand Orients of France, Belgium, Italy, Turkey and the remaining lands. (The active middlepoint of this association is, as readers know, the great 'Alpina-Lodge'.)

Lions, rotary, elks, FIA, ISO etc all masonic tools. All internationalist orgs are jew-masonic-marxist.

5.) The Jewish Freemasonic Order of 'Bnai-B'rith', which, contrary to the principles of the Freemasonic lodges, accepts only Jews, and which numbers over the world more than 426 purely Jewish Lodges, serves as links to all the above enumerated Internationals. The leaders of the 'B'nai-B'rith' are the Jews Morgenthau, former ambassador of the United States in Constantinople; Brandeis, supreme judge in the United States; Mack, Zionist; Warburg (Felix), Banker; Elkus; Kraus (Alfred), the first president; Schiff, already dead, who supported the movement for emancipation of the Jews in Russia with financial contributions; Marshall (Louis), Zionist.

" 'We know definitely', says Nesta Webster, 'that the five powers, to which we have referred — the Freemasonry of the Grand Orient, Theosophy, Pan-Germanism, International finance and the social revolution — have a very real existence and a very definite influence on the destinies of the world. Hereby we do not proceed from assumptions but from facts, which can be authoritatively substantiated.'

"Since the revolution, the Jews have most of all appeared in connection with Freemasonry. Jewish Encyclopaedia."<sup>19</sup>

"In order to attempt to overthrow the Christian religion and in particular the Catholic, the Jews took their refuge in work of agitation, by that they despatched others imperceptibly and they themselves hid behind, in order not to reveal their intentions, so greatly are they despised by all: to bring that fortress to collapse in the name of freedom. It was therefore necessary to undermine its granite foundation and to destroy the entire building of Christianity. And they set about the work of this enterprise and placed themselves at the head of this concealed world revolution by means of Freemasonry, which they had controlled.

Vatican 2 was the judaeo-masonic takeover. Crypto-jews are all over in the top hierarchy. Pope Paul 6 was a crypto jew from Brescia region. Schismatics like protestants have always been crypto-jewish aka masonic in spirit. The Catholic Church has subtly supported jew-masonic-marxist principles since then. But they have to work very slowly as to not raise too much suspicion from simple minded in the vast majority.

“The emancipation of Jewry in France was the gain, pursued in secret, of the revolution, which invented its famed human rights (rights of man) in order to place the Jews upon equal rights with all Christians. To this and nothing else extends the much-praised freedom, in whose name that terrible revolution was instigated.”<sup>20</sup>

## CHAPTER FOUR

### CRIMES OF FREEMASONRY

Concerning the monstrous crimes of this master work of modern Jewry, which Freemasonry represents, the most dignified Cardinal Caro says:

“The reading of the Freemasonic ritual allows it to be discerned, at least in the highest degree, that it prepares its disciples for revenge, revolution and hence for crime.

“ ‘In all these rites’, says Benoit, ‘the Freemasons are subjected to an education which teaches them cruelty in theory and practice. They are told that the Freemasonic order follows the aim of avenging the death of Hiram Abiff or his three faithless companions, or the death of de Molay on his murderers, the Pope, the King and Nogaret.’

“In the First Degree the beginner tests his courage on neck and head, which are dressed about with blood-filled entrails. In another degree, he who is accepted, must throw about heads which are placed upon a snake; or also kill a lamb (30th degree of the Scottish rite A.A.), with which action he believe that he kills a man. Here he must carry on bloody fights with foes who dispute his return to the fatherland; there are heads on a pole or a corpse in a coffin and the brothers in mourning vow revenge. The murdering of Rossi, the minister of Pius IX, through his former conspiratorial brothers is well known.

“In the year 1883 four Italians, Emiliani, Scuriatti, Lazzoneschi and Adriani, members of ‘Young Italy’ who had fled to France, were betrayed to Mazzini and his helpers as traitors.

“On 22nd October 1916, Count Stürck, the chancellor of



In the year 1862 a Berlin Freemason, who noticed the Jewish predominance in the lodges, wrote in a Munich paper: "There exists in Germany a secret sect with Freemasonic forms, which is subject to 'unknown leaders'. The members of this association are in their great majority 'Israelites'... In London, where, as one knows, the revolutionary herd are found around the Grandmaster Palmerston, there exist two Jewish Lodges that have never seen Christians cross their threshold; it is there that are combined all the threads of the revolutionary elements which nestle in the Christian lodges. In Rome there is a further lodge, 'which consists completely of Jews', and where all threads as well as plots instigated in the 'Christian lodges' unite: 'the supreme court of justice of the revolution.'

"From there outwards the other lodges are directed as by secret leaders, so that the greater part of the Christian revolutionaries are only marionettes who are set in motion by Jews by means of the secret leaders.

"In Leipzig exists by occasion of the Fair, which a part of the high Jewish and Christian merchants of all Europe attend, a 'permanent secret Jewish Lodge' in which a Christian Freemason is never accepted. This opens the eyes of more than one of us... There are secret envoys, who alone have admittance to the Jewish lodges of Hamburg and Frankfurt.

"Gougenot des Mousseaux reports the following occurrence, which confirms the ensuing statements: 'With the breaking out again of the revolution of 1848, I had connections with a Jew, who out of vanity betrayed the secrets of the secret societies of which he was a member. The latter instructed me eight or ten days in advance of all revolutions that would break out in any point of Europe. I have to thank him for the unshakeable conviction that all these great movements of 'repressed peoples, etc.' were instigated by half a dozen persons who imparted their instructions to the secret societies of the whole of Europe. The ground under our feet is through and through undermined, and the Jewish people provided an entire contingent of these subterranean agitators.'

"In the year 1870 de Camille wrote in 'Le Monde' that he met a Freemason upon a round trip through Italy, one of his